West Texas ANGELUS

*Serving the Diocese of San Angelo, Texas*
Volume XXXII, No. 8 AUGUST 2012

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# Year of Faith aim: To bring people close to Jesus

**By Dennis Sadowski**
Catholic News Service

ATLANTA -- The Year of Faith set to begin in October will give Catholics the chance to experience a "conversion" by turning back to Jesus and entering into a deeper relationship with him, the chairman of the U.S. bishops' Committee on Evangelization and Catechesis said in June.

Bishop David L. Ricken of Green Bay, Wis., told the spring meeting of the U.S. Conference of Catholic Bishops that the 2012-13 observance stems from Pope

(Please See **FAITH**/20)

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## Socially concerned: From grateful to giving

An idealistic young priest once visited Thomas Merton at the Trappist monastery in Kentucky and spoke to him about his agony over social justice issues. "I know it's wrong," he said, "and sometimes I can hardly face myself in the mirror for going along with things as they are. Yet I don't know what to do. What can I do?"

Rolheiser

"Don't do a damned thing," replied Merton.

See **ROLHEISER**/8

## Uncommon Beauty

(Photo by Karen J. Patterson)

**Work nears completion on the St. Ann's Chapel and Commons in Midland.**

## St. Ann's Chapel and Commons addition nears completion

**By Jimmy Patterson**
Editor / West Texas Angelus

MIDLAND — After years of planning and months of hard work, the St. Ann's Chapel and Commons will receive its blessing by Bishop Michael D. Pfeifer at 2 p.m., Sunday, Aug. 26. The blessing Mass will be followed by several weeks of special activities meant to encourage people to visit the new addition to

(Please See **ST. ANN**/6)

# Father Rick Lopez: From pipe tester to parish priest

**By Jimmy Patterson**
Editor / The Angelus

In a recent celebration of First Holy Communion at St. Ann's in Midland, Fr. Rick Lopez couldn't help but notice some of the youngsters there to receive the Sacrament were nodding off.

To counteract the kids' premature slumber, Fr. Lopez did what any other priest would do in such a situation. He walked back to the ambo and pulled out Badgeley, his hand puppet. Listening to the Gospel through the animated and lifelike dog, brought the children back to the moment.

"What is life like without Jesus?" Fr. Lopez asked Badgely amid a few chuckles from the kids.

"Ruff!" the priest's best friend said, to the children's delight.

(Please See **LOPEZ**/7)

**Father Rick Lopez, at right in photo, and his trustee puppet companion, Badgely.**

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From the Bishop's Desk

# The Year of Faith: New evangelization and Vatican II at 50

Bishop Pfeifer

**By Bishop Michael Pfeifer, OMI**

Several months ago, Pope Benedict XVI declared a "Year of Faith" which will begin on October 11, 2012, the 50th anniversary of the opening of the Second Ecumenical Vatican Council and conclude November 24, 2013—the Solemnity of Christ the King.

To build up our beautiful Catholic faith in each one of us and as a community, and to continue to live the spirit and inspiration of the great Vatican Council, our Holy Father is calling the entire Church to the promotion of a New Evangelization. In launching this program of New Evangelization, the Pope stated that "The mission of the Church, like Christ, is essentially to speak of God, to commemorate His sovereignty, reminding everyone, especially Christians, who have lost their identity, of God's right over what belongs to Him, which is our lives." This New Evangelizations aims to revivify Catholicism, in traditionally Christian countries, which have been particularly affected by secularization—the transformation of society from close identification with religious values and institutions to non-religious values and secular institutions.

Pope Benedict reminds us that the upcoming Year of Faith seeks to awaken humanity at a critical moment of history, as we see in vast areas of the earth that the faith risks being extinct, like a flame without fuel. Our Holy Father stated, "We are facing a profound crisis of faith, a loss of a religious sense, which represents one of the greatest challenges for the Church today."

(Please See **BISHOP**/22)

## DIOCESAN BRIEFS

### New priests

• **Fr. Bhaskar Mendem** appointed as parochial vicar of **St. Francis Parish in Abilene** effective July 6, 2012.

• **Fr. Maria Raju Godavarthi** appointed as parochial vicar at **Holy Angels Parish in San Angelo** effective July 6, 2012. Residence will be with Fr. Joseph Choutapalli at St. Margaret's Parish in San Angelo.

### Soldiers of Christ Men's Conference

MIDLAND — The West Texas Catholic Men's Organization welcomes Jesse Romero and Robert Rogers to the inaugural Soldiers of Christ Men's Conference, from 9 a.m.-4 p.m. (Registration begins at 8 a.m.), **Saturday, October 6,** at St. Stephen's Church in Midland. Early Registration is $25. Registration at the door on the day of the event, $35. A continental breakfast and lunch is included in the price of the registration. For more information, visit www.wtxmen.com or call: Tommy Flores, 432.349.2236 or Rey Sanchez, 432.260.7776.

### Bishop's Golf tournament

The 7th annual Bishop's Golf Tournament benefiting Catholic education scholarship funds, will be **Saturday, October 27** at Quicksand Golf Course in San Angelo. Registration begins at 7:30 a.m. with a 9 a.m. tee time. First-third place prizes awarded, longest drive and closest to the pin. Entry fee is $100 person. Format is 4-person scramble. For more information, contact Ernest Aguirre, 325.212.7613, St. Mary's in Odessa, 432.337.6052 or St. Ann's in Midland, 432.684.4563.

### Cathedral pilgrimage to Italy

SAN ANGELO — The Cathedral will sponsor its annual pilgrimage to Italy from **January 2-11, 2013**, led by Msgr. Voity. Pilgrims will be spending time in Assisi, Florence, Pisa, Rome and the Vatican. The group will also participate in an audience with Pope Benedict XVI. Space is limited and some departures are available out of Midland. Reservations are first-come, first-served. For more information, call the Cathedral Offices at 658-6567.

### Holy Angels tour of Ireland

SAN ANGELO — Holy Angels is hosting a 10 day "Treasures of Ireland" tour from **July 8-17, 2013.** Cities visited will include: Dublin, Glendalough, Cobh, Kinsale, Cork, Kenmare, Adare, Limerick, Connemara and Galway. Travel the Ring of Kerry! See St. Patrick's Cathedral, Trinity College, the Book of Kells, the Rock of Cashel, the Blarney Stone, the Cliffs of Moher, Kylemore Abbey, and Castles! For more information, call Lori Hines at 325-942-8192. If you would like a brochure emailed to you, send a request to haedu61@verizon.net.

### SEAS pilgrimage to Italy

ODESSA — Join the St. Elizabeth Ann Seton Choir and Parish on a ten-day pilgrimage to Majestic Italy, **March 5-14, 2013.** Attend various sung liturgies, including the Solemn Mass at the Altar of the Chair of St. Peter's Basilica in Vatican City, and the opportunity to sing for the Holy Father during his weekly general audience.

In addition to singing and celebrating Mass at the Basilica of St. Mark in Venice and the Basilica of St. Francis in Assisi, the St. Elizabeth Ann Seton Choir will also perform a formal, public concert at the Church of St. Ignatius for the City of Rome. Besides offering unique liturgical and musical opportunities, this pilgrimage will take us to the sacred sites of our Catholic faith, including the Sistine Chapel, and to pray at the tomb of Blessed John Paul II, in St. Sebastian's Chapel. We will also take in the historic venues of Rome, including the Coliseum and the Roman Forum. Visiting Venice, Padua, Florence, Livorno and Assisi will certainly round out what promises to be a spiritually rewarding and altogether unforgettable experience.

The package cost is $3,195.00 plus taxes and fuel surcharges.For more information or to obtain a brochure, contact Christopher Wilcox at 432-367-4657 or seasmusicodessa@ gmail.com, or Peter's Way Tours at 1-800-225-7662.

### Scheduled Executions

The Angelus publishes the execution dates of Texas offenders on death row each month so that the faithful in the Diocese of San Angelo can pray for them. The following offenders face upcoming execution dates. Please pray for them as well as the victims, families and all who are affected by violence:

**Offender/Scheduled Execution Day**

Ramon Hernandez / November 14

## FAIRS AND FESTIVALS -- FALL 2012

**AUGUST 10-12**
**St. Margaret-Big Lake**

St. Margaret's 12th Annual Family Festival. Softball Tourney, Washer Tournament, games, prizes, food booths. We are selling tickets for a Disney World (Fla.). vacation, a Sea World vacation a flat screen 42" TV and a 16 gb Apple iPad.

**AUGUST 25**
**St Joseph's Mission-Loraine**

**SEPTEMBER 1-2**
**St. Mary's-San Angelo**

Family Fun Night, 5-11 p.m., Sat., Sept. 1; Fiesta in the Air, Sun., Sept. 2. Food booths, silent auction, live auction (Sunday, 1-4 p.m.), cake walk, games, Searching for Stars contest, DJ Music, Raffle drawing 7 p.m. Sunday (1st place: $3,000 gift card; 2nd: $1,500 gift car; 3rd: $1,000 gift card; 4th: $500 gift card).

**SEPTEMBER 9**
**St. Mary, Star of the Sea-Ballinger**

St. Mary, Star of the Sea will have its annual festival on Sunday, Sept. 9. The parish will serve a fajita dinner with all the trimmings. Also, a large auction, a country store, bingo under the tent, carnival games for the children. Activities begin at 10:30 a.m. Meal served until 1 pm. Auction begins at 12:30 p.m.

**SEPTEMBER 16**
**St. Therese-Carslbad**

Knights of Columbus Hall
3636 N. Bryant, San Angelo

A barbecue brisket/homemade German sausage dinner with all the trimmings will be served from 11 a.m.-2 p.m. Adult and Meals-To-Go: $9; Children 10 and Under: $6. Cooked/Uncooked sausage and barbecued brisket may be purchased in the afternoon. An auction featuring donations from various merchants and parishioners will begin at 1:15 p.m. A Country Store, Silent Auction, Bingo and other games will be available throughout the afternoon. For more info, call St. Therese Catholic Church: 1-325-465-8062.

**SEPTEMBER 29**
**St. Ann's-Midland**

St. Ann's will host its 64th annual Family Fair and carnival on church grounds, 1906 W. Texas, Saturday, Sept. 29, 10 a.m. till 10 p.m. Additional carnival hours are 6-10pm, Sept. 27-28 and 1-6 p.m., Sept. 30. Raffle 1st Prize: 2012 FLHR Road King Harley Davidson Motorcycle (MSRP $17,794.00). 2nd Prize: Dallas Cowboys vs. Cleveland Browns (Nov. 18th), 5 Tickets & Parking Pass (Value $1,775.00); 3rd Prize: $600 gift card to Carter's Furniture. Non-smoking bingo, arts and crafts, dunking booth, a country store, and the famous odds and ends booth. Some of the great food available: burgers, tacos, fajitas, nachos, quesadillas, turkey legs, funnel cakes and more. For more information, please call 432-682-6303. The Family Fair benefits St. Ann's School.

**OCTOBER 5**
**St. Francis-Abilene**

St. Francis Annual Jamaica will be held Friday, October 5th, 5-11pm and Saturday, October 6th, 11 am -11 pm.

**OCTOBER 14**
**St. Boniface-Olfen**

The Olfen St. Boniface Fall Festival will be Sunday, Oct. 14, 2012. A Sausage/ Turkey /Dressing meal will be served.

**OCTOBER 20**
**St. Ann's Parish Colorado-City**

**OCTOBER 21**
**St. Ambrose, Wall**

HOME ON THE RANGE
ST. AMBROSE 73RD FALL FESTIVAL
11 am-2 pm
Turkey, Sausage & Dressing Meal, 1:00 pm Local Entertainment, Bingo, Arts & Crafts, Games
1:30 pm Cotton & Merchandise Auction

**NOVEMBER 11**
**St. Joseph Church-Rowena**

*Send your fair information to Jimmyleepatterson@gmail.com.*

# DIOCESAN DATES

## Bishop's Calendar
### AUGUST

**9-12 —** Wedding
**13-18 —** Vacation
**24 — SAN ANGELO**, Diocesan Pastoral Center – Staff Mass at 8:30 a.m.and Staff Meeting at 11 a.m.
**26 — MIDLAND**, St. Ann – Mass at 2:00 p.m. and Bless New Buildings
**29 — SAN ANGELO**, Newman Center – Mass at Noon
**31 — SAN DIEGO** – Reception of New Member of a Religious Community

### SEPTEMBER

**1-2 — SAN DIEGO, Calif** and **Tijuana, Mexico** –Special Mass
**3 — SAN ANGELO**, Sacred Heart Cathedral – Labor Day Mass at 9 a.m.
**4 — SAN ANGELO**, Diocesan Pastoral Center – Presbyteral Council at 11 a.m.
**5 — Odessa**, St.Mary's School – Mass at 2:00 p.m.
**6 — MIDLAND,** St. Ann School – Mass at 8:30 a.m.
**7-9 — SAN JUAN**, Texas – Tex-Mex Bishops Meeting
**10-12 — CORPUS CHRISTI** – Kenedy Foundation Meeting
**14 — SAN ANGELO**, Angelo Catholic School Mass at 8:30 a.m.
**15 — JACKSON, Miss.**, 175 Anniversary of Diocese
**18-19 — AUSTIN**, Catholic Conference
**21 — SAN ANGELO,** Diocesan Pastoral Center –Staff Mass, 8:30 am; Staff Meeting, 11 am, Angelo Catholic School Diocesan School Commission Meeting
**22 — SAN ANGELO,** Golf Tournament for the Catholic Schools
**23 — EOLA**, St. Philip - Mass at 8:00 a.m.
**24-27 — CHICAGO,** Extension Society Meeting
**30 — FORT STOCKTON,** Mass at Prison at 2:00 pm.

## Christ the King Retreat Center
### AUGUST

10-12 -- DOSA Deacons Annual Retreat
13 -- Heart of Mercy Prayer Grp
14 -- Adoration
15 -- Office Closed – Assumption of Mary
18-19 -- CRE & CYM Weekend Training
20 -- Heart of Mercy Prayer Grp
21 -- Adoration
23-26 Men's Walk to Emmaus
27 — Heart of Mercy Prayer Grp
28-30 — DOSA Good Leaders, Good Shepherds
31 — Labor Day Weekend

### SEPTEMBER

3 -- Office Closed - Labor Day Holiday
4 — Adoration
7-9 -- Engaged Encounter Weekend
9 — Natural Family Planning Class
10 — Heart of Mercy Prayer Grp
11 — Adoration
14-16 — Lubbock Deacons Annual Retreat
17 — Heart of Mercy Prayer Grp
18 — Adoration
20-23 — San Angelo Men's ACTS Retreat
24 — Heart of Mercy Prayer Grp
25 — Adoration
29 — Continuing Education of Deacons-Vatican II Documents
28-30 — Beginning Experience

### OCTOBER

1 — Heart of Mercy Prayer Grp
2 — Adoration
8 — Heart of Mercy Prayer Grp
9 — Adoration
12-14 — Engaged Encounter
14 — Natural Family Planning
15 — Heart of Mercy Prayer Grp
16 — Adoration
16 — Deacon Quarterly Meeting
18-21 — Women's Walk to Emmaus
22 — Heart of Mercy Prayer Grp
23 — Adoration of the Blessed Sacrament
26-28 — Encounter the Cross
29 — Heart of Mercy Prayer grp
30 — Adoration of the Blessed Sacrament

## Ethics Workshops

**None currently scheduled. Check our website for the latest: www.sanangelo-diocese.org**

## NECROLOGY

1-Rev. James Delaney, OMI (2007)
2-Rev. Hilarin Lapinski (1994)
4-Rev. John Busch, OMI (2003)
5-Deacon Jesus Mercado (2009)
6-Rev. Vincent Daugintis (1990)
10-Rev. James Franchi (1969)
10-Rev. Leo St. John, OMI (1976)
15-Rev. Peter Vergauwen (2003)
21- Rev. Domingo Estrada (2009)
23-Rev. Herman Valladares (1997)
25-Rev. William Lensing (1978)
26-Rev. William Cadigan, MSC (1971)
28-Deacon Paul Ramos (1990)

From the Editor

# 12 ways to enhance your faith this year

**By Jimmy Patterson**

On October 11, Catholics will begin observance of The Year of Faith, as proclaimed by Pope Benedict XVI.

Patterson

Pundits throughout the Catholic world will soon be offering their ideas for you on ways you can best observe this special period.

Being a simple lay person, I have no idea if the following tips will work for you. But they work for me.

You are invited to take any of these tips. Or leave any of them:

**1. Read Father Robert Barron's Book "Catholicism.' Join a study group and watch the accompanying videotape.** Barron has such an easygoing manner and delivery it is a fine complement to his vast knowledge of the Church and her components throughout history. This book and video series is phenomenal.

**2. Subscribe to Father Ron Rolheiser's mailing list.** Or read him in *The Angelus* every month. Or both. Fr. Rolheiser, who most recently has served as Director of the Oblate School of Theology in San Antonio, provides a sort of intellectual spirituality. He's a great writer, too. To subscribe to his weekly emails, visit his web site, at www.ronrolheiser.com.

**3. Visit Magnificat.com and order yourself a copy of The Year of Faith Companion Volume.** For only $6.95 you get a reading a day for the entire year. What a deal!

4. If prayer is what you are in need of most -- how to pray, what to pray, when and where to pray -- **Henri Nouwen's "Spiritual Direction"** is a great starting point and a wonderful way to start your day. It is easily divided into bite-size nuggets. When you're finished with "Spiritual Direction," Nouwen's "Spiritual Formation" is a natural second volume.

**5. Jeff Cavins Great Adventure Bible Study.** Put together a group of friends, set aside a couple of evenings a month and make your way through any of Cavins' Bible studies. This is deep stuff here, folks, but if you turn it into an evening of sharing the faith with friends, do the pre-reading and listen to the message in the video, you'll gain great insights into our origins as Christians.

**6. Watch Bishop Fulton Sheen.** Yes, he has passed and his cause for sainthood has begun, but Bishop Sheen may be the first future saint

(Please See **PATTERSON**/20)

Del Escritorio del Obispo

# El ano de fe: nueva evangelizacion y el quincuagesimo aniversario del vaticano II

**Por el Obispo Miguel Pfeifer, OMI**

Hace varios meses el Papa Benedicto XVI declaró el "Año de Fe" que comenzará el 11 de octubre del 2012, el quincuagésimo aniversario de la apertura del Segundo Concilio Vaticano Ecuménico y concluirá el 24 de noviembre del 2013—la Solemnidad de Cristo Rey.

Obispo Miguel Pfeifer OMI

Para edificar nuestra hermosa fe Católica en cada uno de nosotros y como comunidad, y para continuar viviendo el espíritu e inspiración del gran Concilio Vaticano, nuestro Santo Padre llama a la entera Iglesia a la promoción de una Nueva Evangelización. Al lanzar este programa de la Nueva Evangelización, el Papa indicó que "La misión de la Iglesia, como Cristo, es esencialmente el de hablar de Dios, para conmemorar su soberanía, recordando a todos, Cristianos en especial, quienes han perdido su identidad, del derecho de Dios sobre lo que le pertenece, que es nuestras vidas." El principal objetivo de esta Nueva Evangelización es de revivificar el Catolicismo, en países que tradicionalmente son cristianos, que han sido particularmente afectados por secularización—la transformación de sociedad de identificación cercana con valores religiosos a valores no religiosos e instituciones seculares.

El Papa Benedicto nos recuerda que el próximo Año de Fe intenta despertar la humanidad en un tiempo crítico en la historia, el ver en áreas vastas de la tierra donde la fe es arriesgada ser extinta, como una flama sin combustible. Nuestro Santo Padre dijo, "Nos afrentamos a una crisis de fe profunda, la pérdida de un sentido religioso, la cual representa una de las mas grandes desafíos para la Iglesia hoy." Para lograr este renacimiento de fe, que debe ser una prioridad para la Iglesia entera, nuestro Santo Padre pide a todos líderes de fe, en especial Obispos, sacerdotes, religiosas, diáconos, todos líderes pastorales, que se envuelvan en una Nueva Evangelización guiado por el Espíritu Santo, quien es la verdadera fuente y poder de la evangelización de la Iglesia. El Año de Fe y Nueva Evangelización coincide con el quincuagésimo aniversario de la apertura del Segundo Concilio Vaticano, y la vigésima promulgación del Catecismo del Católico.

Para ayudarnos a todos en los EEUU estar mas en comunión con el gran poder y fuerza del Espíritu

(Mira **OBISPO**/22)

# How to remember our dear Father Barry McLean

Father Barry McLean

**By Bishop Michael Pfeifer, OMI**

Like all of you, I am still struggling with the sudden death of dear Father Barry McLean, a wonderful priest of Jesus Christ, a true servant of God's people, a dear friend, and an outstanding vocation director. Fr. Barry, in recent years, served in many ministries of our diocese, but his main ministry was recruiting seminarians for our diocese, and because of his constant and dedicated work and the personal touch he brought to this ministry, we now have more seminarians than we have had in the past 20 years. Thank you, Father Barry.

How can we continue to remember this wonderful servant of the Lord? First and foremost, we continue to pray for him, asking God to give him eternal peace and to give new faith, hope and love to his dear mother and his sisters and family members. And, we all need to imitate in our lives his spirit of generosity and reaching out to serve all people. Another splendid way of remembering this gentle giant is for each one of us to make a new effort to pray and work to encourage more vocations for our Church, especially for priesthood and religious life. His example is there for us to follow.

And, a splendid way to remember Father Barry is to contribute to a special burse we are setting up in his memory that will help cover the increasing cost of the education of seminarians Father Barry has recruited for our diocese. I am proposing that as a goal, that we set up a seminarian burse of $50,000 in Fr. Barry's name to be used for the ongoing support and education of seminarians. Many people have already contributed several thousand dollars to this burse, and now I invite all who loved him to make a contribution in his memory to the Fr. Barry McLean Seminary Burse.

Thank you for considering these ways of remembering dear Father Barry.

Father Barry, may God grant you eternal peace.

*Your servant in Christ and Mary,*
*Most Rev. Michael D. Pfeifer, OMI*
*Bishop of San Angelo*

# Confirmation class: 'Our sexuality is a beautiful gift from God'

**Publisher's Note: This inspirational letter was sent to me from the candidates for confirmation in Stanton. I read it at their confirmation celebration on May 22, 2012. — Bishop Michael Pfeifer, OMI**

**By the 2012 Confirmation Class**
St. Joseph's Church — Stanton

This is our letter to you from the confirmation class of St. Joseph's Catholic Church in Stanton, Texas. We hope you enjoy what we have written for you.

Our bodies are temples of the Holy Spirit; chastity is a virtue. We should all respect our bodies as well as one another's. No one should have sex for selfish reasons; sex is a sacred bond that God has created for those who are in the sacrament of matrimony. Lust is one of the devil's ways of making us sin. God has given us the ability and courage to respect true love amongst one another.

Our sexuality is a beautiful gift from God and is something we shouldn't take for granted. Sex was given to us for a purpose, and that purpose is to create new life. We shouldn't let anyone take advantage of our bodies, true love waits. Chastity confirms the sacredness of all relationships. Chastity, modesty, and self-control all teach us to respect our bodies as temples and gifts of God.

Many people misuse the gift of sexual intercourse, going against what we are wisely taught by our faith, family, and the Lord; our God. Sexual intercourse was given to us to be used in accord with the purpose of the sacrament of matrimony to kindle a bigger spark within your marriage; not to abuse this gift and to use it for some kind of fling.

St. Joseph's in Stanton.

Photo by Alan P. Torre / aptorre.com

The more you abuse the wonderful gift of sex; it becomes less of importance to you and your life partner. Carelessness can also lead to many other downfalls, such as unexpected pregnancies, STD's, AIDS, and many other diseases that can affect your life. Popular cultures and peer pressure are two of the many influences on today's youth. Many would like to believe there are not any consequences for their careless actions, but we know from reality that they are false. The key to staying faithful, having true happiness and living a healthy lifestyle is to live the virtue of chastity.

You can only fulfill your emptiness you are searching for by following the way of Christ. Prayer can help you succeed in all that you do, especially in times of pressure and uncertainty.

Unfortunately, living a chaste life isn't so easy in today's society because many people falsely promote "safe sex" as a way of not bearing responsibility and consequences of this sacred act; like pregnancies and/or sexually transmitted diseases. Reserving sex for marriage and to not engage in sexual activity is the surest way to have safe sex. The sixth commandment: "You shall not commit adultery," was provided by God as a way of learning to live chaste lives in the Catholic community. Spiritually, there isn't such of a thing called "safe sex" except by following the commandments of God and remaining abstinent. To have a satisfying and healthy conscience you should avoid sexual activity until marriage.

Quick fixes such as birth control pills, condoms, and the morning after pill are not the way to solve social problems. Using these would only bring guilt, unhappiness, and false solutions about safe sex. Being educated on sexuality, living a loving relationship with Christ and being socially responsible shall serve the goal of preventing teen pregnancies and STD's which will help these involved and society at large. The slogan "safe sex" isn't the answer to the sexual crisis.

Safe sex promoters will strongly encourage teens to use condoms, birth control, and other types of precautions. But we, as Catholics, should follow the teaching of Christ and realize these "safe sex" methods are sinful and destroy the peace of heart that God wants for us. The safest sex as designed by God is abstinence.

Being abstinent from sexual activity and opening your heart and soul to God is the path for our happiness and peace of conscience. It's saying "yes" to a bright future, holiness, a clear conscience, faithfulness, and most importantly a "yes" to our wonderful Lord. No one is perfect but that's why we're blessed with the beautiful sacrament of reconciliation. So, when we fail to live up to our expectations, we can always ask for God's forgiveness.

To die in sin, without God's love and forgiveness is separation from God forever. This is why the sacrament of reconciliation not only gives us the ability to ask for forgiveness but to also give us the strength to overcome temptation and to live our life by staying abstinent until marriage, the way God intended.

We can use the gift of fortitude to stand up for what is right, the gift of wisdom to guide others into God's path, and the gift of understanding to follow the way of our God and His Word. The Holy Spirit is the wind in your hair, the love you feel, the miracles you see, and experiencing God's goodness who is always with us. The Holy Spirit is there to protect, comfort and to make you smile because you know God exists. The Holy Spirit is everywhere you go in life, that's why if you believe, you can get through any kind of temptation through prayer and God's guidance.

**Members of the American Society for the Defense of Tradition, Family and Property lead demonstrators up Constitution Avenue during a "Stand Up For Religious Freedom Rally" in Washington June 8. Rallies held across the nation took aim at the government's HHS mandate that will require most employers to cover contraception and sterilization procedures in their health plans. The nation's Catholic bishops have repeatedly criticized the mandate. (CNS photo/Peter Lockley)**

# HHS Mandate violates our religious freedom, conscience

**By Bishop Michael Pfeifer, OMI**

'Our prayers must not cease to ask Divine intervention and to change the minds of our President and those who serve with him, to respect our primary freedom, freedom of religion.'

**-- Bishop Michael Pfeifer**

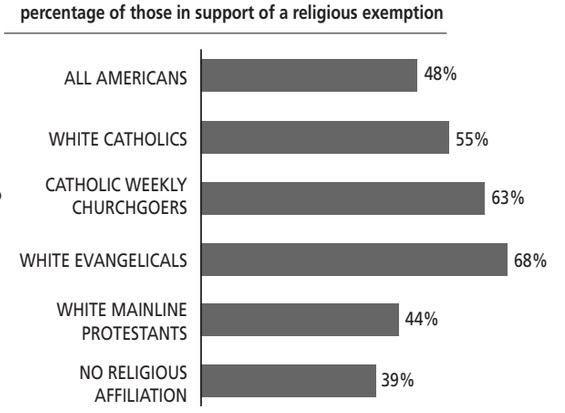
The Health and Human Services mandate, strongly supported by the President of our country, would force insurance coverage for sterilization, contraception and abortion-inducing drugs. With the recent decision of the U.S. Supreme Court upholding the provision of the Affordable Care Act (ACA), that requires everyone to purchase a health plan, the Health and Human Services mandate has come to be more woven into the fabric of the entire health plan which poisons the well of authentic health care and radically contradicts respect for conscience. This HHS mandate must be opposed by all Catholics as it violates the First Amendment, religious freedom, rights of conscience, and the sacredness and dignity of human life.

In our pluralistic democracy, we should never formulate laws that would force individuals to violate their consciences. Freedom of conscience rests on the principle that there is a world of difference between a law that makes me do something I do not want to do, and a law that makes me do something I have an obligation not to do. The latter is an assault on our moral integrity. The mandate must be considered in this context.

Although we have finished our fortnight of prayer for freedom, our prayers must not cease to ask Divine intervention and to change the minds of our President and those who serve with him, to respect our primary freedom: freedom of religion. All Catholics must be involved in this unique effort to convince our President and the Department of Health and Human Services to not enforce this mandate through constant prayer, letter writing, expressing our position to the public through the media, and to our elected officials, letting them know that we cannot and will not comply with this mandate which violates our conscience, and our primary freedom. This is a time for all Catholics to fall down on their knees and humbly pray to ask for God's guidance and assistance as we deal with this critical issue. As we deal with this issue we also need to be reminded that the present Affordable CareAct upheld by the recent decision of the U.S. Supreme Court as a tax provision would use federal funds to pay for elective abortions and for plans that cover such abortions, contradicting long-standing federal policy. The ACA fails to include necessary language to provide essential conscience protection, both within and beyond the abortion context.

As Catholics, as Americans, we have the blessings of religious liberty and freedom of speech which are being threatened by the HHS mandate. Each one needs to reflect carefully on these issues facing our country, our priests need to preach more about this issue, and more and more Catholics need to become engaged in the debate in the public square. In a special way I call upon all the Knights of Columbus from our diocese, members of the Cursillo Movement, Catholic Daughters and ACTS to become involved in this critical issue. This is a critical moment in the history of our country.

**THE HHS CONTRACEPTIVE MANDATE** has stirred controversy. Among those who have heard about it, Catholics and evangelical Protestants support a religious exemption more than other groups do.




Source: Pew Forum on Religion & Public Life ©2012 CNS

# Two-year basic, advanced formation sessions to begin in Abilene

**The Angelus**

A new 2-year cycle of Diocesan **Basic Formation** will begin at St. Joseph Church, San Angelo in August. All are welcome and encouraged to attend this adult faith formation, which is an opportunity for persons who participate in any church ministry, but especially for anyone who catechizes at any level. A commitment to the 2-year cycle is required. There are monthly sessions that begin at 8:45 a.m. and conclude at 4 p.m. Each session includes prayer, input on specific content, reflection time, small and large group discussion and journaling. Input and materials are in English. Small group discussion can be in Spanish if needed. Information regarding this cycle has been sent to parishes. A recommendation to attend is required from your pastor/pastoral leader. Each session is $15.00. Payment is worked out with the pastor/ pastoral coordinator. For more information call the Office of Education and Formation at 325-651-7500.

| BASIC FORMATION | |
|---|---|
| St. Joseph<br>San Angelo<br>8:45 am – 4:00pm | |
| **YEAR ONE (2012-2013)** | |
| Aug 25, 2012 | – Ministry |
| Sept 15, 2012 | – Personhood 1 |
| Oct 6, 2012 | – Personhood 2 |
| Nov 3, 2012 | – Spirituality 1 |
| Dec 1, 2012 | – Spirituality 2 |
| Jan 12, 2013 | – Spirituality 3 |
| Feb 2, 2013 | – Hebrew Scripture 1 |
| Mar 2, 2013 | – Hebrew Scripture 2 |
| Apr 6, 2013 | – Hebrew Scripture 3 |
| May 4, 2013 | – Hebrew Scripture 4 |
| **YEAR TWO (2013-2014)** | |
| Aug 17, 2013 | – Christian Scripture 1 |
| Sept 7, 2013 | – Christian Scripture 2 |
| Oct 5, 2013 | – Christian Scripture 3 |
| Nov 2, 2013 | – Christology 1 |
| Dec 7, 2013 | – Christology 2 |
| Jan 11, 2014 | – Church 1 |
| Feb 1, 2014 | – Church 2 |
| Mar 1, 2014 | – Sacraments 1 |
| Apr 5, 2014 | – Sacraments 2 |
| May 3, 2014 | – Retreat |

**The Angelus**

**Advanced Formation Sessions** are scheduled to begin at St. Francis, Abilene, in September. These are adult faith opportunities. All are welcome to attend, however, only those persons who have earned a Basic Certificate will be able to earn an Advanced Certificate if completed. If one chooses to attend all the sessions and has not earned the Basic certificate, one can attend the Basic Sessions when scheduled in the area. Both certificates will be conferred upon completion of the Basic sessions. The content, site and dates of the Advanced Formation Sessions are listed below. For more information, call the Office of Education and Formation at 325-651-7500.

| ADVANCED FORMATION | |
|---|---|
| St. Francis Parish<br>Abilene<br>8:45 am - 4:00pm | |
| **YEAR ONE (2012-2013)** | |
| Sept 8, 2012 | – Church History 1 |
| Oct 13, 2012 | – Church History 2 |
| Nov 10, 2012 | – Liturgy |
| Jan 19, 2013 | – Morality 1 |
| Mar 9, 2013 | – Morality 2 |
| **YEAR TWO (2013-2014)** | |
| Sept 21, 2013 | – Mary, Saints & Angels |
| Oct 12, 2013 | – Scripture 1 (Ruth, Judith and Esther) |
| Nov 9, 2013 | – Scripture 2 (Gospel of Matthew) |
| Jan 18, 2014 | – Scripture 3 (Letter to Corinthians) |
| Mar 8, 2014 | – Social Justice |

# ST. ANN

**(From 1)**

Midland's oldest Catholic Church.

The project, first conceptualized in 2005 by the church's pastoral council and a long-range planning committee — whose visions included the possibility of a chapel and commons area — brings reality to a series of design concepts set forth when the process began in earnest.

The new Chapel & Commons will:

- reinforce existing relationships by offering both vehicle and pedestrian access;
- respect the existing St. Ann's Church building;
- offer distinct chapel space and, with the design of the new addition maximize the opportunity for natural daylight; provide ease of use for gatherings, celebrations, processionals, meditations and memorials through use of exterior spaces, and,
- create for parishioners and visitors a sense of arrival by providing what is now an obvious main entrance.

For years, according to Monsignor Larry Droll, pastor, St. Ann's has lacked what could be designated as a focal point. With the Chapel and Commons, it will be obvious where the church's main entrance is.

"A key was trying to tie the parish property together," Msgr. Droll said. "When you come to St. Ann's, many people would ask, 'Where exactly is that? For some people it might be the church, but when you were coming and looking for a specific room it was sometimes difficult. We developed the idea for the central plaza in front, and 1906 West Texas Ave. will be the address of our front entrance."

Photo by Karen J. Patterson

**The inside of St. Ann's Holy Family Chapel nears completion.**

Also included in the design is a columbarium, with niches for over 400 who wish to be inurned. So far, over 70 people have expressed a desire to call St. Ann's their final resting place following cremation.

"I believe that the new Chapel & Commons meets the needs and desires of the parishioners and it is probably more than I had even hoped for," Droll said.

The chapel, to be blessed and named the Holy Family Chapel, has a number of beautiful artistic elements included. The Holy Family Statue, which will rest at the chapel entrance, was created by renowned sculptor Timothy P. Schmaltz.

The chapel windows are designed by nationally-known stained glass artist Jeff Smith, of Fort Davis; the tabernacle is created by Shelley Smith. The two, not related, have become associated through exhibiting their work together at the Southwest Liturgical Conference and elsewhere.

The chapel will also feature a large amount of woodwork art created from oak trees that were taken from the property during the addition's construction phase. The chapel altar, designed by Midland architect Jim Rhotenberry, was created by famed woodworking artist John Gascho. Gascho's creations through re-fashioning the wood of the trees, include the tabernacle stand, the pulpit, presider's chair, the credence table, the confessional screen, the wood of the cross and selected kneelers in the chapel.

"John Gascho was designing the furnishings at San Miguel Church in Midland and heard about our project," Droll said, "so he came over and looked around and said one of the items on his bucket list as a woodworker, was to take trees that were taken down and fashion furniture for a facility addition. We thought that sounded like a marvelous idea."

Parishioners David Eyler and Richard Folger served as chair and co-chair for the Chapel & Commons project.

The church will host a number of events to commemorate the opening of the Chapel and Commons, beginning with the August 26 blessing and a reception that will follow. Special events include:

- **August 25 —** Party at the Parish with Ike Ndolo in Concert.
- **September 6 —** Artists' Night, featuring John Gascho, Jeff Smith, Shelley Smith and Jim Rhotenberry.
- **October 11 —** 50th anniversary of the Second Vatican Council opening, with guest lecturers Msgr. James Plagens and Norbert Dickman.
- **October 2, 9 and 16 —** Catholic Jeopardy tournament
- **October 15-November 15 —** St. John's Bible Exhibit
- **October 22-25 —** Lectures by Tim Ternes regarding St. John's Bible.

# LOPEZ

**(From 1)**

Father Lopez credits his late father, Chico, and Jacinto, his late grandfather, for giving him his ability as a storyteller. As for his love of the priesthood, and his desire to become a loving, godly man who provides love for others through his vocation, he credits the late Fr. Tom Kelley, former diaconate director and pastor at Our Lady of San Juan, now San Miguel de Arcangel, on Midland's south side.

Fr. Lopez grew up in Midland and is a 2000 graduate of Midland High. Fr. Kelley walked with the younger man as he discerned whether the priesthood was right for him.

"I didnt know for sure for a while if the priesthood was what I was being called to," Fr. Lopez said. "I started discerning in high school. Through Fr. Kelley and two years of discernment I found out that the priesthood was more than social work, because it had an element that was very difficult and that was God, and that appealed to me. The fact you worked hard, not for yourself and not for one particular thing but for God. God was in the midst of all this. I'm saying this now because as a high schooler I couldn't quite articulate that, but what appealed to me was being satiated in service to God. That was an awesome thing."

The idea of being in community also appealed to Fr. Lopez. Against Fr. Kelley's encouragement to become a diocesan priest, Fr. Lopez sought instead to enter the community of the Oblates of Mary Immaculate.

"An Oblate in Oakland once told me. 'The Jesuits taught me, the Dominicans preached to me, the Oblates walked with me to school and church.' That was what appealed to me. At 18, I liked that idea of let's go and do what needs to be done."

With his acceptance into the Oblates still pending, Fr. Lopez is now seeking to become a diocesan priest, as Fr. Kelley had first advised him.

Fr. Lopez's grandfather Jacinto Ramirez was born in Mexico in 1913 during the time of the *Cristeros*, the Mexican Christians depicted fighting for their religious liberty in the recent movie, "For Greater Glory." Fr. Lopez said his grandfather was always tight-lipped about any involvement he might have had in assisting the *Cristeros*, though he admitted that his parents opened their home in Piedras Negras to "people waiting to cross into the United States."

With no television or other modern communications devices as a young man, Fr. Lopez said, his grandfather became a great storyteller. He and his family moved to Odessa in the 1970s.

While never outwardly expressive in his faith, Fr. Lopez said his grandfather kept a candle lit in his home until the day he died.

Fr. Lopez's father, Chico, ran a successful and well-respected Midland pipe testing company called C&R Inspection. Mr. Lopez was well-respected by many members of the Midland community, so much so that restaurant owners still come to Fr. Lopez and offer a free meal because, they often say, "I knew your father." Cleaning ladies speak highly of Chico Lopez in the same way more influential members of the community do.

It was his father's death last year that would ultimately redirect Father Lopez's spiritual path and even his outlook.

While awaiting word that he was to be sent to China as an oblate missionary, Fr. Lopez was instead told he would go on a retreat in Colorado. The decision that prevented him from having the ability to do mission work in China was not the news for which he had hoped, but Fr. Lopez began his retreat as directed.

While in Colorado, he received a phone call from his mother, on his father's phone, which was, according to Fr. Lopez, his first sign that something wasn't right.

"I loved my father and he loved me, but he never called," Father Lopez said.

When Fr. Lopez returned the call, his mother answered. Chico Lopez had been hospitalized for what would later be diagnosed as a massive heart attack. His father had felt he was suffering from a cold or flu, and it wasn't until the next morning he told his wife he felt sick enough to go to the hospital.

An MRI showed he had 100 percent blockage in one artery and 99 percent blockage in two others. There was nothing doctors could do for him.

Father Lopez immediately left the retreat in Colorado Springs to return home to family. By the time he had arrived in Trinidad, Colo., just 125 miles down the interstate from Colorado Springs, his brother called to tell him their father had passed. He was only 55.

'In terms of my relationship with God, I found a lot of healing with my Dad's death," Fr. Lopez said. "I was able to preside at my father's funeral. And after Mass, many people came up to me. One person said to me, 'No matter what, you are always a priest.' That has always stayed with me. And I could almost envision my father conniving through his death to do this for me, as if to tell me, 'Ricky, you are a priest.' "

When he returned to the diocese after his father's passing, he was encouraged by the late Fr. Barry Mclean and by Fr. Frank Chavez, former pastor of San Miguel.

At the time, Fr. Lopez was able only to celebrate Mass in his living room and had no church to serve when he ran into Fr. Chavez one day at Sam's. Fr. Lopez was wearing his work clothes and was dirty from testing pipe, when Chavez greeted him and asked him what he was doing.

"When he found out I was only celebrating Mass in my home, he invited me to the Church. It was a Thursday and by Friday I had the master keys to the Church and began celebrating daily and weekend Masses. That was a great time of healing."

Following several months at San Miguel, Fr. Lopez was named an assistant pastor at St. Ann's in Midland, where he remains today.

"For myself as a priest, I see myself continuing to serve others," Father Lopez said. "I see myself serving in two ways: trying to love and to show love as much as I can, and as authentically as possible. I would encourage others not to be afraid to love, to look up from their phones, from their Facebook, from their computers and to see their brothers and sisters standing next to them."

**EDICTAL SUMMONS**
**July 25, 2012**
**CASE: DYKES — LOTT**
**NO.: SO 12/36**

The Tribunal Office of the Catholic Diocese of San Angelo is seeking Miranda Dawn Lott.

You are hereby summoned to appear before the Tribunal of the Catholic Diocese of San Angelo, at 804 Ford Street, San Angelo, Texas 76905, on or before the 31st day of August 2012, to answer to the Petition of Richard Scott Dykes, now introduced before the Diocesan Tribunal in an action styled, "Richard Dykes and Miranda Lott, Petition for Declaration of Invalidity of Marriage." Said Petition is identified as Case: DYKES -- LOTT; Protocol No.: SO 12/36, on the Tribunal Docket of the Diocese of San Angelo.

You may communicate with the Tribunal in person or in writing. Failure to communicate within the prescribed period of time will be considered your consent for the Tribunal to continue its proceedings in the above-named case.

Given at the Tribunal of the Diocese of San Angelo on the 25th day of July 2012.

Reverend Tom Barley
MSW, MBA, M. Div., JCL
Judical Vicar

**EDICTAL SUMMONS**
**July 25, 2012**
**CASE: DYKES — LANKFORD**
**NO.: SO 12/37**

The Tribunal Office of the Catholic Diocese of San Angelo is seeking Sarah Rebekah Lankford.

You are hereby summoned to appear before the Tribunal of the Catholic Diocese of San Angelo, at 804 Ford Street, San Angelo, Texas 76905, on or before the 31st day of August 2012, to answer to the Petition of Richard Scott Dykes, now introduced before the Diocesan Tribunal in an action styled, "Richard Dykes and Sarah Lankford, Petition for Declaration of Invalidity of Marriage." Said Petition is identified as Case: DYKES -- LANKFORD; Protocol No.: SO 12/37,on the Tribunal Docket of the Diocese of San Angelo.

You may communicate with the Tribunal in person or in writing. Failure to communicate within the prescribed period of time will be considered your consent for the Tribunal to continue its proceedings in the above-named case.

Given at the Tribunal of the Diocese of San Angelo on the 25th day of July 2012.

Reverend Tom Barley
MSW, MBA, M. Div., JCL
Judical Vicar

Catholic Voices

# On being socially concerned: Moving from grateful to giving

**By Father Ron Rolheiser**

An idealistic young priest once visited Thomas Merton at the Trappist monastery in Kentucky and spoke to him about his agony over social justice issues. "I know it's wrong," he said, "and sometimes I can hardly face myself in the mirror for going along with things as they are. Yet I don't know what to do. What can I do?"

Rolheiser

"Don't do a damned thing," replied Merton. "Just take the time to become what you profess to be. Then you will know what to do." If Merton had less credentials in the area of social justice, his answer could easily be seen as a rationalization, an excuse to escape involvement. Given his record, however, it is a profound answer. The answer of a saint to the agonizing question: What can I do in the area of social justice?

What can we do? In the circles that I move in, on this question, there is enough talk, enough agonizing and enough guilt, but little in the way of practical action. At our roots, many of us feel that we need to do something about injustice and poverty. We feel guilty about being affluent, but we feel helpless: "I have enough problems of my own! I have trouble paying my own mortgage, how can I save the world!" Or, as a friend of mine recently said: "I don't know what to do. So I go to a lot of meetings and read a lot about poverty and the Third World. It's making me more sensitive and assuaging my guilt somewhat, but, in the end, I am still not doing anything concretely."

What finally can we do?

Merton's answer is that if we don't know what to do, then we are still not ready to do anything. If we are still asking what to do, if our own problems are still too distracting, and if we are having trouble looking at ourselves in the mirror, then we are still too caught up in our own neuroses, ambitions, woundedness and false values to be of much help to the poor. We are still too poor ourselves. Our lives are not yet lives of praise and gratitude, lives that, by necessity, spill over and pour out graciousness. Our service, our prophecy and our resistance are still too self-seeking, too motivated by guilt, too distracted by wound and bitterness and anger.

To be a prophet of justice, an instrument of peace and a channel of graciousness necessitates that one be living more in gratitude than in anger, more in the posture of praise than the posture of paranoia.

But this isn't easy. Too often our prophecy, our service and our resistance are motivated by guilt over our own affluence or by anger at our own culture. When that is the case, we do not truly help anyone. Our actions are simply self-aggrandizing and, in the end, serve to extend our own neuroses, ideologies and bitterness to the poor. There is no outflow of graciousness.

Resistance, prophecy and service must flow from a life which is full of gratitude, celebration, deep friendship and contemplative prayer. When these elements are there, graciousness automatically spills over. One knows what to do!

That is what is implied in Merton's answer. Only when a person has grown in prayer, friendship and gratitude so that the bitter need to kill, to defend self, to be jealous and to be angry because one has been wounded, disappears, will one truly be able to resist, prophesy and serve.

Saints and prophets aren't characterized by bitterness, guilt or anger. These do not serve the poor. Saints and prophets are recognized by the warmth of their love and their sense of God's presence. That is why Merton tells that young man: "Take the time you need to become what you profess to be...don't rush wounded, self-preoccupied, ill-prepared and badly motivated into the crisis."

In a crisis, at an accident or a fire, things are not made better, nor is anyone helped, by someone who is too full of personal crisis and self-interest to be self-forgetful enough to genuinely give himself over to the task at hand. Persons caught in self-interest are more part of the problem than of the solution – both at fires and in social justice.

This answer is not a dangerous privatization of morality, an escape clause for the rich, a shutting of the ears to the urgency of the cry and hunger of the poor. It's a refusal of the blind to lead the blind. It's the admission that it is hard to save the world when one must still be engaged in the humbler task of growing up. It is a taking seriously of one's woundedness and narcissism. Most important, it is a challenge to move beyond present complacency, to begin the painful task of uprooting bitterness, resentments, paranoia, self-pity, jealousy, self-interest, laziness, neuroses, and rerooting in prayer, gratitude and friendship, so that when the poor cry out we know what to do.

In the meantime, many of us are reduced to a certain impotence as we live the question.

*Oblate Father Ron Rolheiser, theologian, teacher, and award-winning author, is President of the Oblate School of Theology in San Antonio, TX. He can be contacted through his website www.ronrolheiser.com.*

# Mountain high spiritual lessons from Mount Everest

**By Maureen Pratt**
Catholic News Service

Most of us climb at least one mountain every day, whether it is ongoing pain, illness, financial or familial. The mountains we face stand tall before us, often stirring up fear, doubt and lost resolve.

Pratt

Recently, I spoke with Damian Chung, a parishioner and organist at St. Sebastian Catholic Church in Los Angeles.

Chung had just climbed a mountain and returned to tell about it. This spring, Chung and his father Isaac made the once-in-a-lifetime journey from Los Angeles to Kathmandu, Nepal. They trekked into the Himalayan mountain range, arriving at a Mount Everest base camp with an elevation of more than 16,400 ft.

Chung did not attempt to get to the summit (at more than 29,000 ft. -- the highest in the world), but his journey is still remarkable and offers us insights into overcoming our own "mountains."

"Before the trip, I trained for this," Chung, 37, told me. "I started in June last year and did a lot of cardio. My dad is 64 and runs marathons, so it was mostly me getting in shape."

The preparation was invaluable as the experience tried Chung's fitness almost from the outset. He and his father endured freezing temperatures, as well as hail, snow, rain and narrow, slippery mountain paths on the ascent and descent, sometimes with a train of yaks coming from the opposite direction.

During the most difficult moments, Chung's mental toughness was challenged, too.

"At over 5,000 meters [16,400 ft.]," Chung writes in his online journal, "every step hurts. Your body wants to stop, but you just mentally push on."

Chung also had to overcome a tremendous personal obstacle: He is afraid of heights. To conquer this fear, Chung relied on his faith, as he has done in the past.

"Before I climbed Mount Kilimanjaro, the pastor at the church where I played the organ gave a homily about walking across a suspension bridge. Father said he was afraid of heights," said Chung. "He said that he kept thinking, 'Trust in God because God will guide you and move you forward.' That got him walking across the bridge. That has always stuck with me. I don't think I'll ever lose the fear, but that trust in God makes me more at ease. I just keep going and remember that I'm being guided."

As they hiked higher, Chung and his father experienced more and more rustic conditions. Hot showers, electricity, modern plumbing, these modern amenities disappeared one by one, and Chung accepted the hardships as part of the journey.

"When you're on the mountain and your only option is a squat toilet, you work with what you have," he said, "and still enjoy the moment."

Even with the company of his father and the presence of others hiking the trails, Chung said the journey was like a personal pilgrimage or retreat. He kept a rosary at hand and used the long stretches of silence to meditate and pray.

(Please See **PRATT**/23)

Catholic Voices II

# *'All options at the table' and other code words for another disaster*

**By Stephen Kent**
Catholic News Service

Two articles recently published on the same day were as sad as they were thought-provoking.

Kent

Lost perhaps amid news of the Olympics, drought and mass shootings, they demand fuller attention in the time remaining before the nation makes decisions on Election Day.

One article noted that just months after the U.S. military pulled out of Iraq, hundreds have been killed by bombings and shootings. The other reported that 1,935 U.S. military personnel have died in Afghanistan since the invasion began 11 years ago.

The Iraq story is well-known. More than 1.5 million Americans served in the nearly 9-year-long Iraq War. In view of the turmoil, rather than democracy, enveloping Iraq since the pullout, the Associated Press interviewed veterans throughout the country.

Their answers were sad.

"What did we lose our lives for?" asked former Marine Lance Cpl. Andrew Rothlein of Texas. "They're still basically at the same stage as they were when we went in."

Another Marine veteran, Matthew Ranbarger, noted: "They have been fighting each other for thousands of years, before America was even founded. We did our job. There is only so much we can do. They have to do their part now."

Has either invasion been a success?

In Iraq, it deposed and executed a dictator. In Afghanistan, it killed the leader of the attack on America. The Afghanistan invasion was named Operation Enduring Freedom. It certainly has been enduring through the first decade of this century.

Historically, Afghanistan has successfully resisted all foreign invasions and appears to have slight interest in adopting new forms of government such as a republic or democracy. Iran now poses a moral imperative to American voters. It is a more important issue than the economy.

Voters must seek out and understand policy positions, not just of the presidential candidates, but also of congressional candidates. All will bear equal responsibility for what may happen in Iran. History tells us it probably won't be good.

To what length should the U.S. go to block development of nuclear weapons by Iran?

"We have a solemn duty and a moral imperative to deny Iran's leaders the means to follow through on their malevolent intentions," said Mitt Romney, the presumptive nominee of the Republican Party for president, on July 29, vowing that "no option should be excluded" in preventing Iran from getting a nuclear weapon.

That is proactive war, and we know how well that worked out the last time when searching for phantom weapons of mass destruction.

President Barack Obama on March 5 said: "My policy is the prevention of Iran obtaining nuclear weapons. And as I indicated yesterday in my speech, when I say all options are at the table, I mean it."

"No option should be excluded." "All options are on the table." Code words for disaster born of hubris.

There is good reason for voters to think of the economy in making choices about unemployment, outsourcing and foreclosures. But they are a lesser priority to those decisions that could ultimately plunge the country into yet another action costing thousands of lives for questionable reasons under questionable evidence.

A just war requires, among other things, the probability of success and the minimization of casualties to civilians. Both have not worked out that well in Afghanistan, Iraq or Vietnam.

An election is the time to prevent the next war.

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*Kent, now retired, was editor of archdiocesan newspapers in Omaha and Seattle. He can be contacted at: Considersk@gmail.com.*

# *Time to take a closer look at the social question*

**By Father William J. Byron, SJ**
Catholic News Service

The "social question" is a famous expression in the tradition of Catholic social teaching. It typically refers to the problem addressed in any given papal encyclical.

Byron

For instance, back in 1981 Pope John Paul II, in his encyclical "On Human Work," told the world that human work is "a key, probably the essential key, to the whole social question." And Pope Leo XIII phrased the social question in his encyclical "Rerum Novarum" in 1891 in terms of the condition of the working classes, on the right of workers to form associations, to organize themselves into unions and other protective arrangements against assaults on their human dignity from the new industrialization and the threat of socialism.

In 1967, Pope Paul VI said in "Populorum Progressio" that "today, the principal fact that we must all recognize is that the social question has become worldwide." But what precisely was then, and is now, the question? You can bet that this will always have something to do with human dignity and solidarity with an eye to the promotion and protection of the common good. But maybe we should be looking for a set of social questions, not just one.

A conference on Catholic social teaching earlier this summer at the University of Dayton, a Marianist school, triggered some thinking in my mind about the social question. The Dayton meeting brought those responsible for mission and identity in Catholic business schools into closer contact with the tradition of Catholic social teaching. One presenter, a former dean of a Jesuit business school said, "The core problem in the social encyclicals was first defined in 'Rerum Novarum' and has been reaffirmed as 'the social question' in subsequent encyclicals. It can be briefly stated as 'the church's deep and agonizing concern for the very poor, the downtrodden, the powerless and the disenfranchised, all of them living and suffering in a state of misery and wretchedness.'"

That sounded to me more like a social assertion than a social question. True, the needs of the poor hold a special place in Catholic social teaching. But aren't the problems broader and isn't there a need for Catholic social teaching to address itself to a wider range of problems -- family instability and the disintegration of marriage, for example?

So I found myself taking a stab at articulating the social question in a framework wide enough to include a much broader range of human problems, and I phrased it for myself this way: "How can the human community of persons and nations live together in peace secured by justice?" That's a question, not an assertion; and it invites application to all areas of human activity.

The meaning of marriage and family; the quality of commitment in human life; the application of intellect to problems of disease and human suffering; the advancement of diplomacy and preservation of peace; the elimination of war and the promotion of justice -- all are social questions awaiting a response from our great tradition of Catholic social teaching.

## We have to do THIS again?

"I thought we retired last May."

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Making Sense of Bioethics

# The little embryo that grew up

**By Father Tad Pacholczyk**

Pacholczyk

Those who seek to justify abortion often try to minimize or deny the humanity of the embryo. In a recent online forum, for example, one participant wrote: "I became a human being at the point that my senses functioned as those of a human being. Before that I was just a mass of cells." Another followed up: "A pile of cells in a woman's uterus is not a human being. It lives off of and is part of that woman's body." The implication, of course, is that a woman ought to be able to do what she wants with her body, including the removal of any particular "pile of cells" that might pose a threat to her freedom.

Yet those cells are not posing a threat in the same way that cancerous tumor cells might. Instead, the cells of the embryo will upset her lifestyle by demanding that several months hence, she focus her attention on a bubbly, gurgling baby, and then a few years later, on a young child who needs an education, and then on a boisterous and strong-willed adolescent transitioning into adulthood, and then, possibly, on grandchildren, and so on. The cells of the embryo are not "just" a pile of cells, but an orchestration of living humanity known as a human being, marvelously complex, highly-ordered and structured, growing, expanding and developing in precise ways with each passing hour of intrauterine life.

Embryos, of course, do not spontaneously transform into human beings at the moment that their senses start to function, any more than they spontaneously transform into human beings at the moment that their kidneys start to purify waste, or their intestines start to process nourishment, or their heart starts to beat, or their limbs start to move, or their brain begins to function, each of which occurs at different timepoints along the embryo's normal path of growth and development.

The embryo's growth and development involves carefully choreographed biochemical steps and physiological changes that can be partially derailed by certain drugs. In the late 1950s and early 1960s, for example, the drug thalidomide was prescribed to pregnant women as a cure for morning sickness, but was quickly found to cause severe developmental defects and malformations in the newborn. Thalidomide's devastating effects resulted in the drug's being banned worldwide, after more than 10,000 children had been born with major thalidomide-related problems, including shortened or missing arms, hands extending from the shoulders, missing thumbs, and similar problems with the lower extremities, as well as abnormalities in the eyes, ears, heart, genitals, kidneys, and other organ systems.

Philosophers and politicians will sometimes argue that an embryo prior to 8 weeks of gestation is not yet a human being, and suggest that early abortions, embryo experimentation, etc. should therefore be acceptable. The thalidomide drama of the late 1950's and early 1960's makes it clear that if women were not pregnant with a human being prior to 8 weeks of age, then taking a teratogen (causing embryo malformations) like thalidomide would not raise any concerns, since no human being would be present to be harmed by the drug. If there was no being that was human during the first trimester, then no disabilities would have occurred. But it is well known that the most drug-susceptible time during a pregnancy is the first trimester, specifically between the 4th and 7th week of gestation. Most of the children born without limbs were exposed to thalidomide during this time, when abortion advocates like to dissimulate and pretend that no human being is actually present.

Each human being arises at fertilization and exists as a biological continuum thereafter: at the joining of the sperm with the egg cell's membrane, a measurable depolarization occurs across that membrane that sets in motion a cascade of biochemical events and changes that will continue in a stepwise, uninterrupted fashion leading to the adult taxpayer. Meanwhile, the egg, if simply left to itself in the absence of sperm, will manage to live but for a few hours, and then die. Upon fusion with a sperm, however, the egg qua egg no longer exists, and an embryo, a human being at the earliest stage of his or her existence, genetically distinct from his or her mother, will be simultaneously engendered and launched onto the trajectory of "growing up," representing a new entity that can live for more than a hundred years. Such embryos are first nourished in the maternal womb, then at the maternal breast, then at the family dinner table and at fast food restaurants. Each of us is precisely such an embryo who has been allowed to grow up.

*Rev. Tadeusz Pacholczyk, Ph.D. earned his doctorate in neuroscience from Yale and did post-doctoral work at Harvard. He is a priest of the diocese of Fall River, MA, and serves as the Director of Education at The National Catholic Bioethics Center in Philadelphia. See www.ncbcenter.org*

# Abstinence: Another reason to apply the values of human life

**Editors Note: Zoila Mata is a catechist at Holy Redeemer in Odessa. She presented the following letter to her students in 2008.**

**By Zoila Mata**
Holy Redeemer Church-Odessa

I hope that when this letter reaches you it will find you in the very best of health and in good spirit. The reason I am writing you this letter is to remind you of who we are and what we stand for as Catholics. As this election approaches I really hope and pray that we are all voting with a clear conscience. The late John Paul 11 in one of his Encyclical Letter *Evangelium Vitae* "The Gospel of Life" tells us clearly in the Christian Message Concerning Life. "The life was made manifest and we saw it" (Jn 1:2) with our gaze fixed on Christ. "The word of Life." We all know that we are in a mess, in a great turmoil; society is in a serious crisis. We would have to be blind not to see it. When sin is publicly advertised as normal and correct, and millions of abortions are performed each year, something has gone radically wrong. How did we ever get into this mess? To me the answer is clear and plain; we have put God aside to turn ourselves toward gods and idols of our making, like materialistic things, pleasures, the cult of the body, thirst for money, and addiction to TV, etc. These things have become gods and idols to many, because we have repeated the Old Testament infidelities, and worshipped idols made with our own hands. Only God can redirect the course of world history back to the path of peace. "Turn to me and be saved, all the ends of the earth, says the Lord (Is 45:22) Many people have said but there are other issues involved. To me that is a lack of trust in God. God is our provider and with Him all things are possible. In the Examination of Conscience and Catholic Doctrine the Church states nine ways of being an accessory to another's sin. 1. by counsel. 2. by command. 3. by consent. 4. by provocation. 5. by praise or flattery. 6. by concealment. 7. by partaking. 8. by silence 9. by defense of the sinful action. Abortion is a sin crying to heaven for vengeance breaking the commandment. "Thou Shall Not Kill" Remember (Gen 4:8) Cain rose up against his brother Abel, and killed him" the roots of violence against life. God did not make death, and He does not delight in the death of the living. For He has created all things that they might exist….God created man for incorruption, and made him in the image of his own eternity, but through the devil's envy death entered the world, and those who belong to his party experience It (Wis 1:13-14 2:23-24)

The commandment "You Shall Not Kill," even in its more positive aspects of respecting, loving and promoting human life, is binding on every individual human being. It resounds in the moral conscience of everyone as an irrepressible echo of the original covenant of God the Creator with mankind. It can be and involves every person in this world. It is therefore a service of love which we are all committed to ensure to our neighbor, that his or her life may be always defended and promoted, especially when it is weak or threatened. It is not only a personal but a social concern which we must all foster: a concern to Honor the life of every man and woman and to work the perseverance and courage so that our time, marked by all too many signs of death, may at last witness the establishment of a new culture of life, the fruit of the culture of Truth and of Love. (JOHN PAUL11) +

Mother Teresa spoke so poignantly in 1994 at the National Prayer Breakfast in Washington. At the time she spoke, she was an internationally known servant leader, who passed on what she had received

(Please See **LETTER**/21)

# 2012 Rural & Farm Life Mass

**Scenes from the 2012 Rural & Farm Life Mass, celebrated June 19, 2012, at the Schniers Ranch outside Wall. The host church for this year's Mass was St. Ambrose in Wall.**

**Above left, crops are presented as an offering and to have prayers offered over them during the Mass. Above right, Bishop Pfeifer arrives at the Mass; at left, Bishop Pfeifer. with Father Chinnapureddy Pagidela, pastor at St. Ambrose, far left, and others.**

# Drought, heat making farmers everywhere pray for rain

**By Tom Dermody**
Catholic News Service

SEYMOUR, Ill. -- The desperation of drought-stricken farmers in the Midwest was evidenced by what topped Mary Margaret O'Connor's "day's best memory" list as the July 8 celebration of her parish church's centennial came to a close.

"It looks like we're going to get rain," said O'Connor, eyeing dark clouds approaching the grounds of St. Boniface Church, where a tent had been erected for a parish luncheon.

Prayers to keep rain away from an outdoor parish celebration months in the planning and including a visit from the diocesan bishop would usually be the norm. But not this summer at St. Boniface Church, a Catholic landmark rising above the fertile corn and bean fields of western Champaign County.

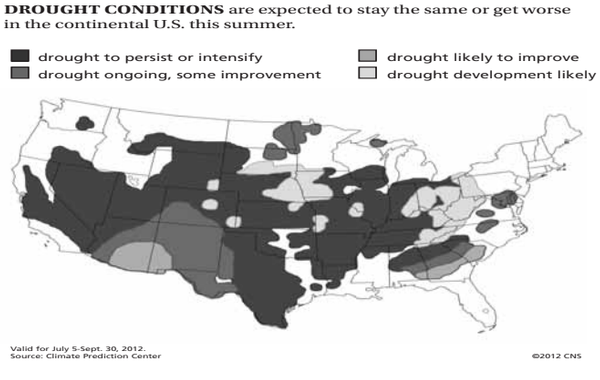
As in much of the Midwest, farmers in Seymour are on the edge of disaster from scorching heat and lack of rain.

"Hopefully, it will come," Father Robert Lampitt, parochial vicar of the rural parish, said of the rain before leading the meal blessing.

"It would be a godsend," agreed Bill Klein, a fourth-generation farmer whose great uncle willed the rural parish an 80-acre tract of land upon his death in 1954. The field north of the church is planted in soybeans this year.

Klein, O'Connor and other farm

(Please See **DROUGHT**/23)



## WHY CONSCIENCE IS IMPORTANT

During the civil rights movement of the 1950s and 1960s, Americans shone the light of the Gospel on a dark history of slavery, segregation, and racial bigotry. **The civil rights movement was an essentially religious movement, a call to awaken consciences.**

In his famous "Letter from Birmingham Jail" in 1963, Rev. Martin Luther King Jr. boldly said, "The goal of America is freedom." As a Christian pastor, he argued that to call America to the full measure of that freedom was the specific contribution Christians are obliged to make. He rooted his legal and constitutional arguments about justice in the long Christian tradition: "I would agree with Saint Augustine that 'An unjust law is no law at all.'… A just law is a man-made code that squares with the moral law or the law of God. An unjust law is a code that is out of harmony with the moral law."

Some unjust laws impose such injustices on individuals and organizations that disobeying the laws may be justified. Every effort must be made to repeal them. When fundamental human goods, such as the right of conscience, are at stake, we may need to witness to the truth by resisting the law and incurring its penalties.

The church does not ask for special treatment, simply the rights of religious freedom for all citizens. Rev. King also explained that the church is neither the master nor the servant of the state, but its conscience, guide, and critic.

Catholics and many other Americans have strongly criticized the recent Department of Health and Human Services (HHS) mandate requiring almost all private health plans to cover contraception, sterilization and abortion-inducing drugs. For the first time in our history, the federal government will force religious institutions to fund and facilitate coverage of a drug or procedure contrary to their moral teaching, and purport to define which religious institutions are "religious enough" to merit an exemption. **This is a matter of whether religious people and institutions may be forced by the government to provide such coverage even when it violates our consciences.**

What we ask is nothing more than the right to follow our consciences as we live out our teaching. This right is not only about our ability to go to Mass on Sunday or pray the Rosary at home. It is about whether we can make our contribution to the common good of all Americans. Can we do the good works our faith calls us to do, without having to compromise that very same faith? Without religious liberty properly understood, all Americans suffer, deprived of the essential contribution in education, health care, feeding the hungry, civil rights, and social services that religious Americans make every day.

What is at stake is whether America will continue to have a free, creative, and robust civil society—or whether the state alone will determine who gets to contribute to the common good, and how they get to do it.

### What can you do to ensure the protection of conscience rights?

- The U.S. Bishops have called us to get informed, pray and advocate. To send your message to HHS and Congress telling them to uphold religious liberty and conscience rights, go to **www.usccb.org/conscience** today! Thank you for joining the effort to end this unprecedented government coercion.
- The Bishops have called for a **Fortnight for Freedom - June 21-July 4.** Please go to **www.fortnight4freedom.org** for more information on this important time of prayer and action!

# Conscience Protection 101

**The United States Conference of Catholic Bishops has published a series of papers on what every Catholic should know about conscience protection. Some parishes will be publishing these in upcoming bulletins. The Angelus will publish future USCCB papers on conscience protection as we are able, or you can visit the following link:**

**http://www.usccb.org/issues-and-action/religious-liberty/conscience-protection/resources-on-conscience-protection.cfm#bulletininserts**

## POR QUÉ LA CONCIENCIA ES IMPORTANTE

Durante el movimiento de derechos civiles de las décadas de 1950 y 1960, los estadounidenses hicieron que brillara la luz del Evangelio sobre la oscura historia de la esclavitud, la segregación y la intolerancia racial. **El movimiento de derechos civiles fue esencialmente un movimiento religioso, una llamada a despertar las conciencias.**

En 1963, en su famosa "Carta desde la cárcel de Birmingham", el Rev. Martin Luther King Jr., expresó de forma audaz: "El objetivo de Estados Unidos es la libertad". Como pastor cristiano, argumentó que para lograr que EE. UU gozara al máximo de esa libertad, se necesitaba la contribución específica que los cristianos estaban obligados a hacer. Sus argumentos legales y constitucionales sobre la justicia los enraizó en la antigua tradición cristiana: "Estoy de acuerdo con San Agustín cuando dijo: 'Una ley injusta no es una ley'.[…] Una ley justa es un código hecho por el hombre que encuadra con la ley moral o la ley de Dios. Una ley injusta es un código que no está en armonía con la ley moral".

Algunas leyes injustas imponen tales injusticias en individuos y organizaciones que desobedecer esas leyes puede justificarse. Hay que hacer todo lo posible para que sean anuladas. Cuando bienes humanos fundamentales, como el derecho de conciencia, están en juego, es posible que sea necesario dar testimonio de la verdad resistiendo la ley e incurriendo en sus sanciones.

La Iglesia cristiana no pide que se le trate de forma especial, simplemente pide los derechos de libertad religiosa para todos los ciudadanos. El Reverendo King también explicó que la Iglesia no es ni el amo ni el esclavo del Estado, sino que es su conciencia, su guía y su crítico.

Los católicos y muchos otros grupos estadounidenses han criticado fuertemente el reciente mandato del Departamento de Salud y Servicios Humanos (HHS, sigla en inglés) que requiere que casi todos los planes privados de seguros médicos cubran los anticonceptivos, la esterilización y las drogas abortivas. Por primera vez en nuestra historia, el gobierno federal obligará a las instituciones religiosas a facilitar y pagar por algo que es contrario a sus enseñanzas morales, pretendiendo definir cuáles instituciones religiosas son "suficientemente religiosas" como para ameritar una exención. **La cuestión es que si las personas e instituciones religiosas deben ser forzadas por el gobierno a proveer tal cobertura aun cuando estas prácticas violen su conciencia.**

Lo que pedimos es solo nuestro derecho a seguir nuestra conciencia en cómo vivir nuestra fe. Este derecho no consiste solo en asistir a misa los domingos o rezar el rosario en el hogar. Se trata de poder contribuir al bien común de todos los estadounidenses. ¿Podemos hacer el bien que nuestra fe nos pide sin transigir en los principios que sostienen esa fe? Sin una comprensión correcta de lo que es la libertad religiosa, todos los estadounidenses se verán afectados al faltarles aportes esenciales como educación, servicios de salud, asistencia a los que sufren hambre, derechos civiles y servicios sociales, contribuciones que los ciudadanos creyentes realizan cada día.

Lo que está en juego es si Estados Unidos continuará teniendo una sociedad civil libre, creativa y fuerte, o si será únicamente el Estado el que determine quién puede contribuir al bien común, y cómo lo podrá hacer.

### ¿Qué puede hacer para asegurar la protección de la libertad religiosa?

Los obispos de EE. UU. nos han pedido que nos mantengamos informados, que recemos y aboguemos por la libertad religiosa. ¡Para enviar una mensaje a HHS y al Congreso pidiéndoles que defiendan la libertad religiosa y los derechos de conciencia, visite hoy mismo **www.usccb.org/conscience**! Gracias por unirse a los esfuerzos para ponerle fin a esta coerción sin precedentes de la conciencia por parte del gobierno.

Los obispos han pedido una **Quincena por la Libertad del 21 de junio al 4 de julio.** ¡Visite **www.fortnight4freedom.org** para más información sobre este importante tiempo de oración y acción!

# Pope: Couples need to set aside time to talk each day

**Catholic News Service**

VATICAN CITY -- Going to Mass together and setting aside time each day to talk to each other are two simple practices that can help Catholic couples strengthen their marriage and be examples to others, said a papal message.

Pope Benedict XVI "invites Christian couples to be 'the gentle and smiling face of the church,' the best and most convincing heralds of love sustained and nourished by faith," said a message to the participants in the international meeting of the Teams of Our Lady.

The group, a movement for Catholic couples started in France in 1938, was meeting in Brasilia, Brazil, July 21-26. The papal message to the couples was signed by Cardinal Tarcisio Bertone, Vatican secretary of state.

While pressures on married couples have increased since the movement's founding, the message said, members continue to be committed to proclaiming, "not only in words, but also through their lives, the fundamental truths about human love" and how it is a reflection of God's love for humanity.

The movement helps couples recognize the grace of the sacrament of marriage and encourages them to attend Mass together, Cardinal Bertone said. It also gives them "simple and practical ideas to daily live an embodied spirituality for Christian

(Please See **POPE**/20)

Your Family

# What matters and what doesn't in parenting

**By Bill and Monica Dodds**
Catholic News Service

Some years ago, a popular book advised people not to sweat the small stuff and to realize it's all small stuff. But, of course, it isn't, especially when it comes to parenting. The challenge for moms and dads is figuring out what family matters really matter.

**Bill and Monica Dodds**

Older siblings from larger families will tell you they had it the toughest and their younger brothers and sisters got away with murder. There's some truth to that. Rookie parents have a harder time distinguishing what matters and doesn't.

One small example includes figuring out what the first child wears for his or her kindergarten class picture. It seems monumental. What the third, fourth, or fifth child wears ... Mom and Dad might have a bit of a mental lapse.

"Pictures were today?"

The two of us confess we discovered our youngest wore the same dress shirt in his class picture two years in a row. It was clean, in good shape, and still fit. Who remembered what he had worn the previous year?

Let's try a little quiz here to help you determine where you fall on the parenting spectrum of what matters and what doesn't.

1. A child who fails to make his or her bed every morning is:

a) Taking the first step down the slippery slope to life in prison.

b) A free spirit who needs to be admired and encouraged.

c) More like you than you care to admit.

2. When two siblings begin to fight with each other:

a) Mom or Dad need to yell louder.

b) Each child needs a hug and a cookie.

c) You remember your mother saying, "And someday when you grow up and have children of your own, I hope they're just like you."

3. The best way to teach your children fiscal responsibility is:

a) Buy them everything they want and constantly remind them how much each item costs.

b) Make them start paying rent once they enter grade school.

c) Don't let them see your household budgeting method.

4. The parent who constantly strives for perfection and settles for nothing less:

a) Raises perfect children who become perfect adults.

b) Gets an ulcer.

c) Drives the rest of the family up the wall.

5. When it comes to determining what matters and what doesn't matter, it takes:

a) Wisdom and grace.

b) Patience and perseverance.

c) Wisdom and grace, patience and perseverance, and prayer, prayer, prayer.

Our advice: Stick with 5c and you'll be fine.

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*Bill and Monica Dodds are the founders of the Friends of St. John the Caregiver and editors of My Daily Visitor magazine. They can be contacted at MonicaDodds@YourAgingParent.com.*

Spirituality for Today

# No obstacle is too hard to overcome

**By Erick Rommel**
Catholic News Service

When it comes to athletics, many of us have countless reasons not to get off the couch. It's too hot. It's too cold. It hurts too much. It's boring.

The next time you put off your decision to work up a sweat and get into shape, I have three girls you should think about and use as inspiration.

Nicole Madsen is a freshman at Taft College in California. You may not have heard of her school, but if you like nontraditional sports, you may hear a lot about her before the summer's out.

**Rommel**

The 19-year-old just earned a spot at the summer X Games. She'll compete in endurocross, racing a motorcycle on a dirt course littered with obstacles, including logs, tires and water ponds. It's a sport that comes with many risks, even more for Nicole, who suffers from Type 1 diabetes and always wears an insulin pump. If she crashes on the course, bodily injury isn't the only possibility; if the pump breaks or malfunctions, her life could be in danger.

Despite the risk, Nicole can't wait to compete. The X Games are the pinnacle of the sport she loves, and she's thrilled to show the world what she can do.

Victoria Arlen isn't competing at the X Games this summer. She has her sights set on a larger stage. Six years ago, a rare spinal cord inflammation paralyzed her. Complications left her in a vegetative state for three years.

Now the 17-year-old from Exeter, N.H., is heading to London for the Paralympic Games. She earned her way competing at the U.S. Paralympic Swimming Trials in Bismarck, N.D. Victoria did more than compete; she dominated.

Victoria broke two world swimming records in the 100- and 400-meter freestyle events. By the time the competition was over, Victoria had set 11 American and Pan-American records.

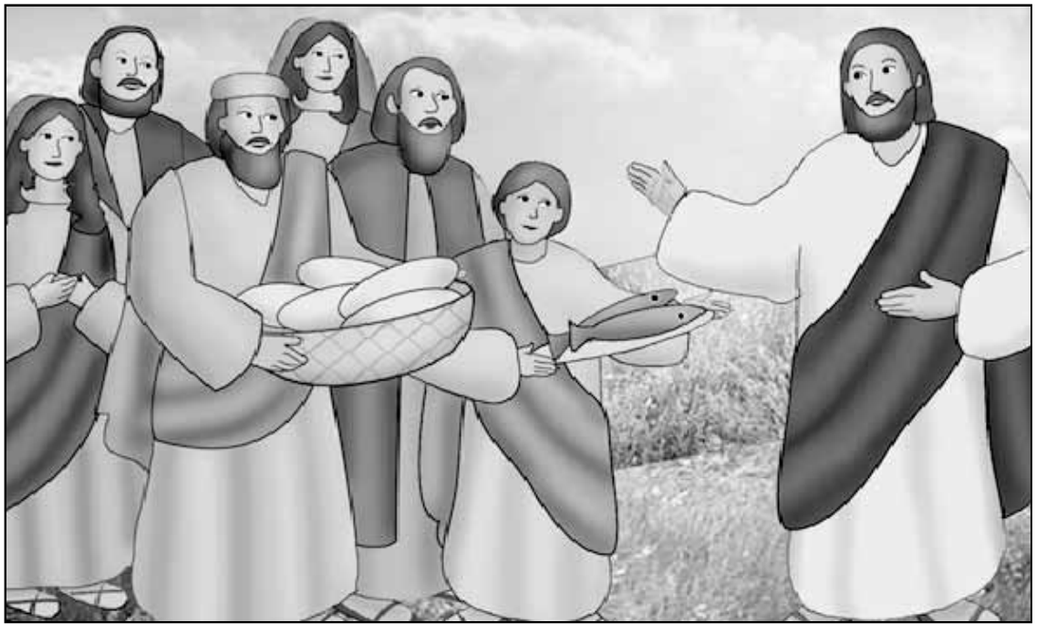
Now Victoria has Paralympic glory in her sights. While winning a medal would be nice, Victoria says her goal was a spot on the American team and is happy to see what happens next.

While no longer an athlete, Dejanaira Simmons' story is no less inspiring. Two years ago, she was her high school's star athlete, a basketball player. That changed in August 2010 when doctors discovered a tumor the size of a softball on her leg. They diagnosed her with a rare cancer called spindle cell sarcoma.

Removing the tumor was only the start of

(Please See **ROMMEL**/20)

# JUST 4 KIDS



**BIBLE TRIVIA**

Which Gospel writers also were among the first Twelve Apostles?

Answer: Matthew and John

**SPOTLIGHT ON THE SAINTS**

**St. Samson**

Samson (485-565) was considered a child of promise, which meant that he was considered a gift from God because his parents had not had any children after many years of marriage, similar to the Bible story of Abraham and Sarah.

Samson was raised in a monastery to prepare him for service to the Lord from the time he was 5. He loved the monastic life, and he was a good student and a good Christian. He was ordained first as a deacon and then as a priest.

When Samson prayed over his dying father, his father recovered and did not die at that time. Samson was later promoted to abbot upon the death of the previous abbot. He is known for miracles that happened as a result of his prayers and for his missionary work. He also founded two monasteries. We honor him on July 28.

**PUZZLE**

Using the Gospel of Mark as a guide, indicate whether the following statements are true or false. Chapter numbers have been provided as hints.

1. _____ John the Baptist wore fine clothes and expensive jewelry. [1]
2. _____ Jesus was baptized in the Jordan River. [1]
3. _____ Jesus is also Lord of the Sabbath. [2]
4. _____ Jesus appointed 16 men to be his first apostles. [3]
5. _____ Jesus walked on water. [6]
6. _____ Peter saw Jesus with Elijah and Moses. [9]
7. _____ Jesus rode into Jerusalem on a white horse. [11]
8. _____ Jesus appeared to his disciples after his crucifixion. [16]

*Answers/ Pg 17*

# Jesus miraculously feeds the crowd

**By Joe Sarnicola**

At the end of a long day, the apostles met with Jesus and told him everything that they had done and what they had taught. So many people would follow Jesus that often he and his closest followers did not have any time to be alone. Jesus said to them, "Come away by yourselves to a deserted place and rest a while."

Jesus and his apostles boarded a boat and sailed to a place where they hoped they would have some time away from all of the people. Once word had spread where Jesus had gone, the crowds followed him there as well, even though it meant they would not be able to stop for food along the way.

Jesus and his apostles also had not had time to stop to eat.

Jesus felt the people were like sheep without a shepherd. He stepped out of the boat and began to talk to the people who had come to see him. While he was speaking, Jesus' apostles came up to him and said, "This is a deserted place and it is already very late. Dismiss them so that they can go to the surrounding farms and villages and buy themselves something to eat."

But Jesus had a different idea. He said to them, "Give them some food yourselves."

"Are we to buy two hundred days' wages worth of food and give it to them to eat?" they asked.

Then Jesus said, "How many loaves do you have? Go and see."

The disciples counted what they had and they told Jesus, "Five loaves and two fish."

Jesus instructed the people to sit in small groups on the grass. Row after row, hundreds sat on the ground. Jesus took the bread and fish the apostles had brought to him, looked up toward heaven and prayed over the food. He divided up the fish and the bread and shared it with his apostles and the people.

After everyone had eaten, which was more than 5,000 men, women and children, there was enough food left over to fill 12 baskets.

**Osborne**

# *Speaking up and out against the bullies on the bus*

**By Karen Osborne**
Catholic News Service

Are you afraid of the big yellow bus?

Karen Klein wasn't -- not until recently, when four teenage boys subjected the 68-year-old bus monitor to a barrage of horrific insults and verbal abuse that included threats to her home and her life. The shocking attack was filmed and placed on the Internet, where it quickly went viral.

It was a difficult video for many to watch, judging from the angry public outcry that followed.

The incident put a spotlight on the perils of riding the school bus, that lumbering yellow institution used by millions of American students every year. The bus is meant to be a safe way for kids and teens to get to school, but for many it often morphs into a moving metal torture chamber.

We often hear stories about younger kids who are bullied on the school bus. But Klein's story is proof that being older isn't a vaccine against verbal and physical assault. Bullies can be just as vicious with teenagers, teachers, drivers and bus monitors. Their words and deeds can be just as hurtful.

If you feel like you've been put in the crosshairs whenever you get on the bus, you're not alone. Every day, teenagers are subjected to verbal and physical abuse on school buses. After all, it's a perfect place for bullies to ply their trade: People are easily cornered; the adult supervision is distracted by the real need to keep their eyes on the road; other students feel like they don't have any power to stop the abuse.

According to the National Association for Public Transportation, 90 percent of bus drivers from four school districts in a study reported verbal bullying on their bus routes,

(Please See **OSBORNE**/23)

Nation

# Denver archbishop: Death, evil will not have last word

**By Nissa LaPoint**
Catholic News Service

AURORA, Colo. -- The confusion and carnage that unfolded in the dark Aurora theater July 20 was surreal for Emily Stetson.

The loud pops she heard and irritating smoke she inhaled eventually forced her and the midnight moviegoers out of the packed theaters inside Century Aurora 16. In the lobby, she witnessed a police officer cradle a child with blood-stained clothes and hurry outside.

She watched the massacre and wondered about the presence of Christ, she said.

"It's hard to see God in something so sad," said 21-year-old Stetson, a parishioner at Queen of Peace Church in Aurora. "But how else can you hope to move on if this is all that life is? There's got to be something better."

It was at an evening Mass the day of the shooting that Stetson found supportive friends and sympathetic words. She joined a large gathering of faithful who sought healing and answers to the questions in their hearts.

Denver Archbishop Samuel J. Aquila was the main celebrant of the Mass -- joined by 25 deacons and concelebrating priests -- at Queen of Peace for victims and families impacted by the massacre, which claimed lives and wounded dozens.

**A woman kneels in prayer July 22 at a memorial for victims of a gunman who opened fire on moviegoers in Aurora, Colo. The gunman July 20 killed at least a dozen people and injured many more during a midnight showing of the new Batman movie "The Dark Knight Rises." (CNS photo/Rick Wilking, Reuters)**

In his homily, Archbishop Aquila asked the faithful to bring their sorrow to the Lord and open their hearts so that he may give comfort.

"As we present it to our Lord, though it may not be removed immediately, we know that the Lord is with us in the midst of the suffering," he said.

"Certainly, the love of the father is stronger than the bullets that killed 12 people and wounded (dozens more). And the risen Christ points to that truth."

Death and evil, he added, will not have the last word.

"We recognize in the resurrection of Jesus Christ that he encountered victory over death," Archbishop Aquila said. "The Father does not leave his Son dead or his beloved children dead, but rather he calls them home to live with him and he gives to us the promise of eternal life and resurrection."

With many prayers, the Denver Archdiocese responded to the early morning rampage July 20 that ranks among the worst mass shootings in U.S. history.

A gunman killed 12 people and wounded 58 at a midnight showing of the latest Batman movie, "The Dark Knight Rises." Police arrested 24-year-old James Holmes as the suspected shooter.

He was in court July 23 for an advisement hearing. A judge ordered he be held without bond at the Arapahoe County Justice Center to await his arraignment.

One of the wounded is a friend of Jo Ann Younger, 15, of Queen of Peace. She

(Please See **AURORA**/21)

# Watch your tone: Americans annoyed at campaign harshness

NEW HAVEN, Conn. (CNS) -- Nearly eight in 10 Americans say they are "frustrated with the tone in politics today," and nearly three-quarters of Americans say that campaigns have become more negative over the years.

Those attitudes were among the responses in a new Knights of Columbus-Marist Poll conducted July 9-July 11. The Knights released the results July 26 from the international fraternal organization's headquarters in New Haven.

In response, the Knights of Columbus has launched a national, nonpartisan initiative "to give voice to Americans' desire for civility in public discourse."

"The American people want and deserve civility and a conversation on the issues rather than personal attacks," Supreme Knight Carl Anderson said in a statement.

The initiative includes a series of full-page national newspaper ads -- with the first one appearing in the July 26 issue of USA Today -- to encourage readers to sign an online petition at CivilityinAmerica.org.

Facebook users can show support for the effort by "liking" the petition at Facebook.com/CivilityinAmerica.

The petition reads: "We, the undersigned citizens of the United States of America, respectfully request that candidates, the media and other advocates and commentators involved in the public policy arena employ a more civil tone in public discourse on political and social issues, focusing on policies rather than on individual personalities. For our part, we pledge to make these principles our own."

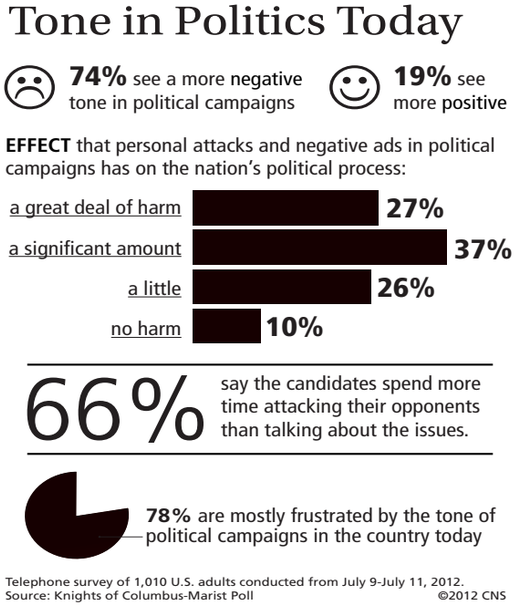
In announcing the initiative, Anderson said: "Since our elected officials work for and represent the American people, this petition is a step forward in making our voice heard and in making clear to our public servants how we would like them to conduct themselves."

He noted that "all of us have friends with whom we disagree, and we long ago learned how to have civil relationships despite our differences."

Other poll results showed:

- Two-thirds of Americans (66 percent) believe that candidates spend more time attacking their opponents than talking about the issues.
- By a nearly 20 point margin, Americans believe that campaigns are mostly uncivil and disrespectful (56 to 37 percent).
- Nearly two-thirds of Americans say that negative campaigning harms our political process a great deal or a significant amount (64 percent).

The survey of 1,010 adults was conducted by telephone. It has a margin of error of plus or minus 3 percentage points.



Our Faith

# Being educated about our past on religious liberty

**By Father Peter J. Daly**
Catholic News Service

Our parish is doing a "teach-in" on religious liberty. Back in the 1960s, during the days of the Vietnam War, universities did "teach-ins" to discuss the war as a way of learning. We are following that pattern, but our topic is religious liberty.

Fr. Daly

Knowledge of history is important. Intellectual honesty is necessary. Consistency is good.

As a church, we will do ourselves and our society a favor if we are historically accurate, intellectually honest and philosophically consistent in our approach to religious liberty. If we demand religious liberty for ourselves, we should and do support it for everyone.

Our teach-in has shown us that the Roman Catholic Church has not always been a defender of religious liberty. Until 1965, our official position was opposed to religious liberty. That is why non-Catholics were nervous about electing a Catholic as president in 1960. Then-candidate John F. Kennedy had to go to Houston to allay the fears of Baptist ministers that a Catholic president would take away their religious freedom.

For centuries before the Second Vatican Council (1962-1965), some say the Catholic Church was opposed to religious liberty. We lived in a time of "error has no rights," interpreted by some to mean that all erroneous religions (any "non-Catholic" religion) had no rights.

The church thought governments would "institute" Catholicism as the official religion of any nation if Catholics were the dominant group in the population. We also said that government should stamp out false (non-Catholic) religions.

This view was expressed most clearly in a declaration known as the "Syllabus of Errors" promulgated by Pope Pius IX in December 1864.

The pope listed 80 "errors" of the modern age. Among the "errors" condemned by Pius IX was error No. 15, which said that it was an error to think that "Every man is free to embrace and profess that religion which, guided by the light of reason, he shall consider true."

In error No. 55, the pope said it was wrong to say that "the church ought to be separated from the state and the state from the church." Error No. 77 said it was wrong to think that "in the present day it is no longer expedient that the Catholic religion should be held as the only religion of the state, to the exclusion of all other forms of worship." Pope Pius further said that non-Catholic religions should not be permitted to worship freely in Catholic countries (error No. 78.)

It was not until 1965, in Vatican II's Declaration on Religious Liberty ("Dignitatis Humanae") that the Catholic Church official recognized religious liberty as a human right.

"Dignitatis Humanae" said in No. 2: "The human person has a right to religious freedom. This freedom means that all men are to be immune from coercion on the part of individuals or of social groups and of any human power, in such wise that no one is to be forced to act in a manner contrary to his own beliefs, whether privately or publicly, whether alone or in association with others, within due limits."

The declaration was mostly drafted by

(Please See **DALY**/23)

# Defending our right to follow our religious beliefs

**By Father John Catoir**
Catholic News Service

Throughout his career as a community organizer, President Barack Obama is said to have used Saul Alinski's book, "Rules for Radicals." Some say the book proclaimed the principle of divide-and-conquer. This was one of Alinski's strategies in the struggle to gain political power.

Fr. Catoir

By turning the poor against the rich, the laity against the bishops and labor unions against management, it is easier to build a majority in any democratic society.

In my opinion, it seems President Obama has been practicing this political strategy in his campaign to be re-elected in 2012. When he ordered the Catholic bishops to buy health insurance that would pay for artificial contraceptives for their employees, he knew he would awaken a storm.

However, he did not expect so many religious leaders to rally behind the Catholic Church's protest. A coalition of religious leaders has turned out to support the Catholic hierarchy in its opposition to the governmental mandate on health care because it limits religious rights protected by the Constitution.

The president made a monumental, unforced error and violated the First Amendment.

On June 8, I was a guest on Neil Cavuto's Fox News cable TV show "Your World." Among other things, Cavuto asked me about the divide between practicing and nonpracticing Catholics, wondering how much real power the hierarchy has in opposing the president's mandate.

I reinforced the obvious point that this issue has already gone far beyond the birth-control controversy within the church. It also goes beyond the Catholic Church.

I believe President Obama's mandate to the bishops to pay for something the church considers to be against its principles is a violation of the First Amendment of the Constitution.

The president's exemption, which was granted a few days later, was virtually meaningless because most religious institutions affected are self-insured.

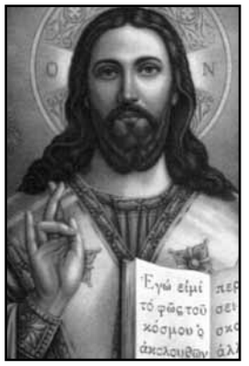
This issue is about religious freedom. Catholics are morally free to follow their conscience, but presidents are not free to violate the Bill of Rights. The religious rights of American citizens are guaranteed in the First Amendment: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

The executive branch is included in this prohibition.

New York Cardinal Timothy M. Dolan, after many attempts to solve this disagreement amicably, made it clear that the president's mandate will be contested in the courts.

The idea of demanding religious leaders to violate their teachings is simply unacceptable.

In 1835, Alexis de Tocqueville, the French political thinker, said he doubted the American "experiment" would survive because of what he called "the tyranny of the majority." Voters tend to elect representatives who will give them what they want, even if, in the long run, what they want works against the common good.



## Our Holy Father's 2012 Monthly Intentions

### AUGUST

**General Intention:** That prisoners may be treated with justice and respect for their human dignity.

**Missionary Intention:** Youth Witness to Christ. That young people, called to follow Christ, may be willing to proclaim and bear witness to the Gospel to the ends of the earth.

### SEPTEMBER

**General Intention:** That politicians may always act with honesty, integrity, and love for the truth.

**Missionary Intention:** Help for the Poorest Churches. That Christian communities may have a growing willingness to send missionaries, priests, and lay people, along with concrete resources, to the poorest Churches.

### Daily Offering Prayer

Jesus, through the Immaculate Heart of Mary I offer you my prayers, works, joys and sufferings of this day in union with the Holy Sacrifice of the Mass throughout the world. I offer them for all the intentions of Your Sacred Heart: the salvation of souls, reparation for sin and the reunion of all Christians. I offer them for the intentions of our bishops and of all Apostles of Prayer, and in particular for those recommended by our Holy Father this month.

**Answers from Just 4 Kids page:**
1. false, 2. true, 3. true, 4. false, 5. true, 6. true, 7. false, 8. true

Culture

# Sequel falls victim to its predecessors in 'Dark Knight Rises'

**By Adam Shaw**
Catholic News Service

NEW YORK -- Paradoxically, sometimes success at the box office can turn out to be a burden for a movie director. Having created one popular picture, Hollywood helmers can find themselves faced with impossible expectations for the sequel.

That problem is especially acute in the case of Christopher Nolan's "Dark Knight" trilogy, of which "The Dark Knight Rises" (Warner Bros.) is the final installment. Given that the feature stands in the shadow of 2005's successful reboot of the franchise, "Batman Begins," as well as 2008's "The Dark Knight" -- a film described by some critics as one of the greatest movies of all time -- the question arises: Can the director and co-writer (with his brother, Jonathan Nolan) make lightning strike thrice?

The answer is neither a conclusive yea nor a definitive nay. While this lavish closing chapter will certainly delight the Caped Crusader's dedicated fans, more casual viewers may find its 164-minute running time bloated and unwieldy.

Set eight years after "The Dark Knight," the latest adventure finds Batman's alter ego -- billionaire playboy Bruce Wayne (Christian Bale) -- injured, exiled and grief-stricken. The events of the previous film have not only deprived him of the company of his childhood friend and love interest, Rachel Dawes,

**Christian Bale stars as Bruce Wayne in a scene from the movie "The Dark Knight Rises." The Catholic News Service classification is A-III -- adults. The Motion Picture Association of America rating is PG-13 -- parents strongly cautioned. (CNS photo/Warner Bros.)**

they've also made him an enemy in the eyes of the police and the public at large.

Yet, inevitably, Wayne and his chiropteran persona find themselves pulled out of retirement. Initially, that's due to the arrival on the scene of slippery cat burglar Selina Kyle (Anne Hathaway) -- a morally ambiguous character out to pilfer Wayne's jewels and flirt with him at the same time.

But it's the aptly named terrorist mastermind Bane (Tom Hardy) who really forces Batman to don the cowl once more. In the face of his criminal onslaught, the cops -- led by jaded commissioner James Gordon (Gary Oldman) -- fall to pieces, despite the dedicated efforts of idealistic officer John Blake (Joseph Gordon-Levitt).

Hardy's Bane, a worthy successor to Heath Ledger's show-stealing Joker in the previous movie, seeks to claim the city of Gotham on behalf of "the people," thus providing a violent fictional twist on the real-life Occupy Wall Street movement.

Although Nolan's visual style favors the bombastic set piece, his screenplay evinces a surprising amount of humanity and emotion. Especially so as it shows us the protagonist's touching relationship with long-serving butler Alfred (Michael Caine) who acted as a father figure to the young lad after Wayne's parents were murdered.

These personal touches accompany a message about self-sacrifice that makes more explicit than ever the altruism that has always characterized Bob Kane and Bill Finger's comic-book creation -- who made his debut on the printed page in 1939. Batman's rejection of anger and revenge -- as well as his refusal to employ unnecessary violence in fighting crime -- are also emphasized. So too, of course, is his desire to do good.

Nonetheless, the bone-breaking nature of the mayhem on display excludes the youngest batfans, who would also likely find their attention spans taxed by the lengthy proceedings. Some parents may, however, deem "The Dark Knight Rises" acceptable fare for older adolescents.

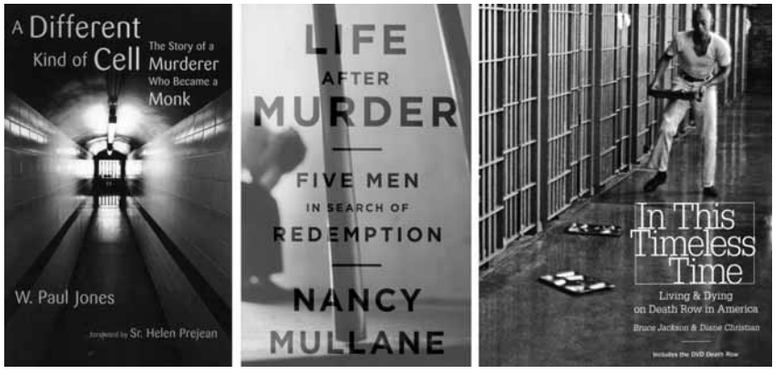
The film contains frequent and intense action violence, including gunplay, an implied nonmarital encounter, a few uses of profanity and some crass terms. The Catholic News Service classification is A-III -- adults. The Motion Picture Association of America rating is PG-13 -- parents strongly cautioned. Some material may be inappropriate for children under 13.

# Three books put human face on prison inmates

**"A Different Kind of Cell: The Story of a Murderer Who Became a Monk" by W. Paul Jones. Wm. B. Eerdmans (Grand Rapids, Mich., 2011). 134 pp., $14.**

**"Life After Murder: Five Men in Search of Redemption" by Nancy Mullane. PublicAffairs Books (New York, 2012). 384 pp., $26.99.**

**"In this Timeless Time: Living and Dying on Death Row in America" by Bruce Jackson and Diane Christian. University of North Carolina Press (Chapel Hill, N.C., 2012). 242 pp., with DVD. $35.**




**Reviewed by Brian Welter**
Catholic News Service

Each of these books brings out in a unique way the humanity of America's millions of prisoners serving sentences for murder. The authors, and the character portraits they offer, challenge us to see the hurt and pain within the prisoners themselves.

These convicts live with the crimes they have committed. Often, after many years behind bars, they develop the capacity to articulate well the sinful and psychologically dysfunctional reasons for the crimes, and the underlying causes. These causes, including broken families and drug abuse, really point again and again to spiritual problems, such as failing to live lives of meaning and faith. In jail, with little else to do besides reflect on themselves and their unfortunate lot, some prisoners come to find meaning and hope. Then again, many fail to do so.

"A Different Kind of Cell," in which W. Paul Jones tells the story of Clayton Fountain, who ended up in jail for murdering a superior officer while in the U.S. military, exemplifies this mixture of hope and despair. Once incarcerated, Fountain began a string of violent attacks that led prison

(Please See **BOOKS**/21)

An Appreciation: 'To Kill a Mockingbird' at 50

# 'To Kill A Mockingbird'

# Why it endures

Gregory Peck and Brock Peters star in a scene from the 1962 film "To Kill a Mockingbird" based on the novel by Harper Lee. Peck won the Oscar for his embodiment of Lee's fictional attorney Atticus Finch. (CNS/Universal Studios)

## Power of love to conquer hatred enduring theme of 1962 classic

**By John P. McCarthy**
Catholic News Service

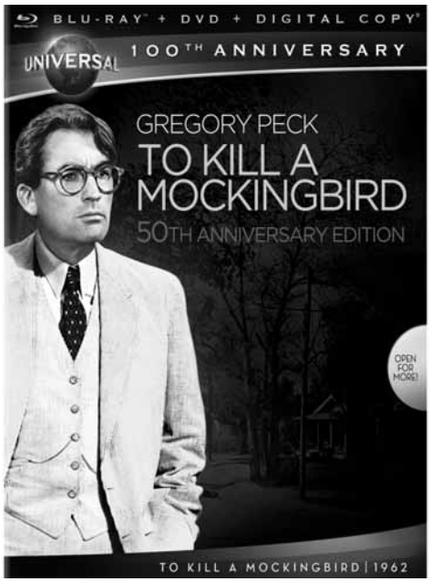
NEW YORK — Of the many exceptional movies released in 1962 -- "Lawrence of Arabia," "The Miracle Worker," "The Trial of Joan of Arc," to name just three -- perhaps none is more beloved than "To Kill a Mockingbird."

In fact, a case can be made for this adaptation of Harper Lee's 1960 Pulitzer Prize-winning novel as the most admired American film of all time.

Not only is it a sterling artistic achievement, its nuanced look at race relations is revelatory. And audiences continue to find a dual paragon in the character of Atticus Finch -- among the greatest fathers and lawyers ever depicted on screen.

Universal Pictures, celebrating its 100th anniversary, has released 50th-anniversary editions of "To Kill a Mockingbird" on DVD and Blu-ray containing a remastered print and numerous extra features. The latter include an ambitious documentary about the making of the film, a track featuring running commentary by director Robert Mulligan and producer Alan J. Pakula, plus material on the career of star Gregory Peck.

In the most general terms, and while treating numerous other expansive themes, "Mockingbird" deals with the power of love to conquer hatred. It illustrates how frightening yet ultimately liberating it can be when we embrace those whom we consider to be irredeemably different.




In Depression-era Maycomb, Ala. (modeled on Lee's hometown of Monroeville), widower Atticus is raising two children -- outspoken tomboy Scout (Mary Badham), and her older brother Jem (Phillip Alford) -- aided by his black housekeeper Calpurnia (Estelle Evans).

While the children reckon with neighborhood eccentrics, most notably the spooky Radley family, Atticus is appointed to defend Tom Robinson (Brock Peters), a black man accused of raping a white woman. Over the course of a year, these two plotlines converge, with the youngsters' urge to demonize the unknown paralleling the quest for justice in a community in which racial prejudice is institutionalized.

Part ghost story, part coming-of-age tale, part courtroom drama, "Mockingbird" considers the ways in which we try to overcome, in Atticus' words, "the ugly things in this world" like fear, poverty and ignorance. On the one hand, it offers an idealized view of the South; on the other, it exposes the harsh reality of that society with a transformative artistic vision.

Shot in black-and-white, and proceeding at a laconic pace matching the tempo of small-town life, the production feels rooted in a particular time and place while simultaneously possessing a timeless, almost fairytale quality. This concretely dreamlike atmosphere was conjured on Universal's Hollywood back lot, reportedly using frame houses displaced by the construction of Dodger Stadium.

Horton Foote's intuitive screenplay and Elmer Bernstein's music score are key ingredients; and director Mulligan's staging has a theatrical immediacy that's enhanced by inventive camerawork.

Peck won the Oscar for his embodiment of Atticus Finch, and the performance represents the perfect melding of actor and character.

In a documentary on the bonus DVD, Peck describes the role as "a blessing and gift from Harper Lee." He made the most of it, transmitting Atticus's affection and firm sense of justice with an entertaining purity. It's also touching to hear about the close bond Peck forged with Badham and Alford, as the young Alabamans were making their excellent screen debuts.

Fifty years later, some may find the movie's handling of race to be too indirect. For instance, there's a public-private split in the behavior of two authority figures. The sheriff and judge each indicate their frustration, if not quite disgust, with the way African-Americans are treated; and their behind-the-scenes actions confirm their relatively enlightened attitudes. Yet neither dares speak out publicly.

Only Atticus has the courage to express his view in an open forum, both by agreeing to defend Robinson and in his stirring closing argument.

Silence enabled the injustice of segre

(Please See **MOCKINGBIRD**/22)

# FAITH

**(From 1)**

Benedict XVI's call for a new evangelization and will incorporate television, radio, social media and numerous online resources to better connect -- or reconnect -- Catholics with their faith.

Special emphasis will be placed on explaining church teaching through liturgy and prayer, catechetical aids, parish programs, homily guides and online applications and websites. Already weekly posts on Facebook promote the lives of saints and those declared blessed and venerable, while quizzes on the Catechism of the Catholic Church help connect online users with tenets of the faith, Bishop Ricken said.

The Year of Faith begins Oct. 11, the 50th anniversary of the opening of the Second Vatican Council and the 20th anniversary of the promulgation of the catechism. It runs through Nov. 24, 2013, the feast of Christ the King.

Pope Benedict announced the Year of Faith in "Porta Fidei" ("The Door of Faith"), an apostolic letter released Oct. 17, 2011.

> In line with an initiative of the Vatican that European cities implement a "metropolitan mission" program for Lent 2013, a similar effort is being considered for the United States during the same period. Such missions would include catechesis by local bishops, the availability of the sacrament of reconciliation, devotions and popular piety, spiritual exercises and mission-style programs in local parishes
>
> — Bishop Ricken

The observance envisioned by the pope under his call for a new evangelization does not propose new teachings but is "rather a 're-proposing' of the Gospel to those awaiting a first evangelization and those whose roots of Christianity are deep but have experienced a serious crisis of faith due to secularization," Bishop Ricken said.

The bishops' conference has worked since October to develop numerous resources including apologetic material, brochures related to new evangelization and teaching aids for use by Catholics as well as the general public, he said.

Many of the resources are being developed for Spanish speakers as well, he said.

Bishop Ricken said a new online version of the Catechism of Catholic Church is now available on the USCCB website. He also announced that an online version of the United States Catholic Catechism for Adults will be available soon on the site. The online versions have interactive features and are searchable by specific terms. Users also will be able to bookmark specific passages and will be able to view their selections on tablets and smartphones.

A prayer for the new evangelization as well as intercessions for the Year of Faith also are being developed, Bishop Ricken said.

Emphasis also will be placed on assisting families in observing the Year of Faith with prayer services and other catechetical resources, he added.

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*Editor's Note: More information about the observance of the Year of Faith can be found online at www.usccb.org/beliefs-and-teachings/how-we-teach/new-evangelization/year-of-faith/.*

# PATTERSON

**(From 3)**

whose messages are available to us all free — on You Tube. Take advantage of the scores of his popular 1950s sermons and its easy to see Sheen was a great teacher of the masses.

**7. Make a habit of watching the Daily Reflections Video on the gospel.** Presented by the U.S. Conference of Catholic Bishops, this web site features a wide range of priests, women religious and others translating the day's gospel readings. it's like a little sermonette every day right on your iPad, or your preferred device. The videos can be viewed at www.usccb.org/bible/reflections/

**8. Attend a retreat**. Deepening your faith and spirituality with others like you over a weekend is one of the most powerful fruits of Pope John Paul's new evangelization effort. ACTS, Cursillos, choose what works best for you, or tell your priest you'd like him to consider bringing a retreat to your parish.

**9. Join a Small Christian group.** Another outgrowth of new evangelization, this is another powerful way to enhance your faith and spirituality in the company of people who will very likely evolve into your closest friends -- if they are not already. Our group now has annual retreats and the sharing we experience is invaluable to my and my wife's growth as Catholics.

**10. Form a Lectio breakfast.** You don't have to attend an ACTS or Cursillo to take advantage of a sort of mini-Small Christian Group. Get together a group of friends and meet at a local (quiet) eatery every week, reading and discussing that day or week's Scripture. Again, it is a wonderful way to grow your faith and build a strong friendship group.

**11. Take advantage of the Sacrament of Reconciliation.** Don't be scared! These guys with the collars are here to help us. Not judge or condemn. There may be nothing that makes you feel lighter and better about yourself than regular trips to the confessional. Taking your sin off your shoulders lightens your load and gives you an enhanced desire and ability to do more for God, others and yourself.

**12. Visit churches in the diocese.** We have a number of beautiful Churches and priests who have a wonderful ability to deliver God's word through homilies. Some of our churches are steeped in history, namely those in Wall, Olfen and Rowena, where the church architecture will leave you amazed. Other churches, like St. Joseph in Loraine, where bullet holes can still be seen in the patron's statue, and Sacred Heart n Abilene, where the Knights of Columbus formed to protect the priest from the KKK, have wonderful legacies that can be learned for the asking.

I hope you'll consider taking advantage of these Year of Faith tips. I've actually done them all so there are enough hours in the month. After all, who are we supposed to be giving our life to?

# ROMMEL

**(From 14)**

Dejanaira's treatment. Doctors then had to replace her knee and a large part of her thigh bone.

It took more than a year of physical therapy to teach Dejanaira how to walk again, rehabilitation made more difficult by chemotherapy treatments that made her so sick that she had to complete her junior year of high school from home.

Despite her medical condition, Dejanaira remained in her classmates' hearts. This year, they voted her homecoming and prom queen. What they didn't know is that she had a gift of her own for classmates and everyone who supported her during treatment. When she graduated with honors from high school a few weeks ago, she did it crutch-free and walked to receive her diploma with no extra support.

Nicole, Victoria and Dejanaira overcame obstacles many thought were impossible. Nicole needs a machine to pump insulin into her body; Victoria swims faster than you while pulling the paralyzed half of her body; and Dejanaira relearned how to walk with an artificial knee and thigh.

If they can do that, what excuse do we have?

# POPE

**(From 14)**

spouses."

One of the key ideas, he said, is "the 'sit down,' that is to say, a commitment to setting a regular time for personal dialogue between the spouses, in which each presents to the other, with all sincerity and in a climate of mutual listening, the issues and topics most important to life as a couple."

"In our world, so marked by individualism, activism, eagerness and distraction," Cardinal Bertone wrote, "sincere and constant dialogue between the spouses is essential for avoiding the emergence of misunderstandings that grow and harden," and which can cause irreparable damage.

"Cultivate this precious habit of sitting down beside each other to talk and listen so that you understand each other," he said.

# LETTER

**(From 10)**

from the Church and then lived it out more powerfully than anyone else on earth. When she spoke, the image was striking. This was not her opinion, one opinion among many. Here was a tiny little woman, standing on the Truth of the Church. This was the truth she selflessly lived out decade after decade in the slums of Calcutta. Mother Teresa spoke to the thousands of attendees:

And if we accept that a mother can kill even her own child, how can we tell other people not to kill one another? How do we persuade a woman not to have an abortion? As always, we must persuade her with love and we remind ourselves that love means to be willing to give until it hurts. Jesus gave even His life to love us. So, the mother who is thinking of abortion, should be helped to love… the father is told that he does not have to take any responsibility at all for the child he has brought into the world. The father is likely to put other women into the same trouble, so abortion just leads to more abortion. Any country that accepts abortion is not teaching its people to love, but to use any violence to get what they want. This is why the greatest destroyer of love and peace is abortion. Mother Teresa rebuked our entire Western culture of death. She rebuked our selfishness and our love of convenience. And she shamed us for our lack of love. She stood on truth mapped out by centuries of the Church's moral teaching and tradition. Her own life proved the validity of the truth coming from her lips.

# BOOKS

**(From 18)**

officials to declare him one of the most dangerous inmates in the entire prison system.

He was removed from almost all human contact, and lived in little more than a cage. After reading a letter from a Christian woman asking him why he couldn't accept the grace offered by Christ, he did indeed open his heart to the Lord.

Yet the author portrays well how this was not an easy conversion. Fountain had years of spiritual struggle ahead of him, not least of all because of the crimes he had committed and his current confinement. Yet he developed a spirituality bursting with questions, ambition and hope. He studied theology by distance, and befriended the Christian individuals with whom he came into contact. This led to a lively exchange of letters (he wasn't allowed use of a computer).

"A Different Kind of Cell" offers readers an unforgettable journey into the descent and attempted rise of a man who in the end tries very hard to follow Christ.

In "Life After Murder," journalist Nancy Mullane offers an anecdotal side to the restless hopes of men serving time, as they try to figure out how to move beyond their crimes. The killings were often committed after getting hooked on drugs and hanging out with the wrong people.

One particularly sad story tells how a large family lost their mother at the age of 39, and then the father a few years later, essentially to the despair over losing his wife. The children, some of whom were now young adults, attempted to move on, but the lure of drugs and gang life proved too much for Eddie, even with the help of aunts and uncles.

Mullane gives readers a strong sense of the pain caused by these losses, as when Eddie's aunt came to visit him in prison: "The first thing she said was, 'I'm sorry.' I asked her what she was sorry for. And she said, 'When you were living with us for that short time ... I went to check on you and you were curled up, no blankets on the bed, with your back towards the door, crying. I should have went in there and hugged you. Instead I closed the door.'"

Some of these stories have happy endings, and some do not. Looking toward the unhappiest of endings, part one of "In This Timeless Time" is a pictorial essay of men on death row, with some brief written summaries telling a part of their story. As with the other two books, nothing about the crimes committed is glossed over or minimized. Yet the book still aims to show the humanity of these inmates.

One man, 27, muses on the fact that others in jail think he's much older than he is: "And it's hard to believe that one can age so swiftly in that amount of time. But I guess it's all to do with the mental pressure. There's a lot of mental pressure, but you don't let yourself go. You try to suppress it."

In "Life After Murder," Mullane remarks that many of the convicts she met were "normal" -- soft-spoken, even cheerful and friendly. One also gets a sense of this "normality" from "In This Timeless Time," where murderers smile broadly or show off their tattoos.

America's high incarceration rate is made worse by the lack of funding for rehabilitation, which means that prisoners often waste years of their time. These books show the sheer tragedy of prison, and how these inmates deserve all the support they can get.

- - -

*Welter is studying for his doctorate in systematic theology and teaching English in Taiwan.*

# AURORA

**(From 16)**

and her mother, Juliet, spent hours visiting her 14-year-old friend before the Mass. She said he remains in critical condition at University of Colorado Hospital after suffering wounds to the chest.

"We got to see him, but he could not respond," Younger told the Denver Catholic Register after the Mass.

They said they went to the Mass to find peace and understanding.

Once the community learned of the shooting, priests at Aurora parishes responded to requests for help. Father Terry Kissell of St. Michael the Archangel Parish talked to concerned and upset youths who learned some friends were at the Aurora movie theater. Father Mauricio Bermudez of Queen of Peace talked to a distraught 6-year-old child who learned her cousin had died in the theater.

The Denver Archdiocese is offering support for all survivors and family members of victims with counseling and spiritual direction from counselors and priests.

In an invocation at a July 22 prayer service at the Aurora Municipal Center that drew thousands, Auxiliary Bishop James D. Conley the "senseless and evil act of violence" at the theater has left many wondering how and why such a tragedy could have happened.

"Questions arise when the everyday securities and certainties of life -- the trust we carry in our fellow human beings, that we can safely go to work each day, or to school, or to the movies, are shaken," Bishop Conley said at the prayer service. "It's natural for us to wonder why does this kind of suffering happen and what does it really mean?

"Let us trust God with our doubts and let us turn to him with our fears. Let us ask him for the hope we need to see in the midst of this darkness," he added.

He urged all to mourn "for those who have perished" and "grieve with their loved ones" and "acknowledge the real evil which has wounded our community," but also reminded them that God is "the great comforter" and is "truly present to us."

Solo Miller, of Aurora, said she came to the vigil to show support to her community even though she's still in denial that the shooting occurred.

"It's odd that it's so close to home," she said.

Others felt the tragedy more severely, like 24-year-old Crystal Miller, whose brother was at the theater the night of the shooting. Her brother, who worked at the theater, and his friends, escaped Century Aurora 16 unharmed.

"I won't let my brother out of my sight," she said, while holding a lighted candle with Jesus' image on it. "These kids will never be the same."

- - -

*LaPoint writes for the Denver Catholic Register.*

# OBISPO

**(Para 3)**

Santo, los Obispos Católicos de los Estados Unidos han aprobado un documento en la Nueva Evangelización intitulada, "Discípulos llamados a ser Testigos." El Comité de Evangelización de los Obispos de los EEUU ha desarrollado este documento, la Nueva Evangelización, que provee una visión general de las fundaciones teológicas de la Nueva Evangelización, y da énfasis a la importancia de la conversión personal y ofrece ideas de cómo crear una "cultura de testigos." El documento es intencionado de ser el recurso fundamental para asistir las evangelizaciones diocesanas y parroquiales, las cuales nos traen a una mas cerca e intima unión de amor con el Único quien está al centro de nuestra vida fiel, Jesucristo. La Nueva Evangelización es una oportunidad para proponer de nuevo la fe Católica, y para enfatizar la importancia de la relación personal con Cristo Jesús incluyendo a ellos quienes tal vez hayan escuchado proclamar el Evangelio y han perdido el sentido vivo de la fe.

Viviendo y participando en el Nuevo Evangelio, ayudará a la gente a comprometerse de nuevo a una relación más profunda con Jesucristo, a cometerse más profundamente a la Iglesia, y su misión de servicio en el mundo.

Específicamente, la Nueva Evangelización a la luz de las metas mayores de la Iglesia en America a) se profundizará el conocimiento de fe y aumentará la práctica sacramental; b) fortalecerá el testimonio Cristiano por la vida y dignidad de la persona humana; c) afirmará y protegerá la libertad religiosa; y d) protegerá y apoyará la vida matrimonial y familiar.

Al celebrar el Año de Fe, la Nueva Evangelización, y el quincuagésimo aniversario del Vaticano II, he pedido a las hermanas que dirigen nuestro programa de Educación y Formación Religiosa, en conjunto con la Comisión de la Liturgia, y el Director del Centro de Retiros, a formar un grupo de enfoque con membresía de las tres Deaneries, detallando como podemos sacar nueva inspiración y maneras pastorales de enfocar de la declaración de nuestro Santo Padre en el Año de Fe, y el documento de los Obispos, "Discípulos llamados a ser Testigos", para el ministerio numero uno de la Diócesis—Vida Matrimonial y Familiar—el principio pastoral numero uno siendo el respeto por toda vida humana, especialmente por el no nacido. Así es que, no estamos estableciendo un nuevo programa a este tiempo para la Diócesis, más bien estamos usando el espíritu y comprensión pastoral del Año de Fe, la Nueva Evangelización y el quincuagésimo aniversario del Vaticano II para reforzar los buenos ministerios de nuestra Diócesis en las cuales todos debemos participar. El grupo de enfoque le pasará al Obispo y al Consejo Presbiteral estas ideas pastorales, para así trabajar todos juntos hacía la misma meta.

En el Año de Fe, les pido que la inspiración que nos llegue de este grupo de enfoque sea compartida con todos nuestros sacerdotes, diáconos y religiosas, empleados diocesanos y parroquiales, e invitar a toda la gente de la Diócesis a usar estos recursos como una manera de ser renovado en nuestra hermosa fe Católica, con Cristo en el centro, e inspirado con el amor y fuego del Espíritu Santo. El modelo de nuestra respuesta de fe ha de ser el humilde y espíritu abierto de nuestra Madre Santísima, quien se entregó totalmente a la voluntad de Dios para que la Palabra de Dios se tomara carne en su vientre – "Yo soy esclava del Señor, cúmplase en mí lo que me has dicho."

# MOCKINGBIRD

**(From 19)**

gation to endure for as long as it did. And though Lee was clearly challenging the status quo regarding race in the book, the catch-all lessons about tolerance that Atticus imparts to Scout may sound faint to contemporary ears.

From our perspective, after the progress engendered by the civil rights movement, fervently protesting the instruments of discrimination can appear to be the only valid means of dismantling them. Besides which, we're become accustomed to blunter, less subtle modes of expression in our art and popular entertainment.

But the genius of "To Kill a Mockingbird" is that the narrative itself, and the gentle way in which it is realized, are sufficient to convey a strong message against racial injustice. Rather than offer a shrill manifesto, the book and movie exemplify truths on an aesthetic plane using symbols, allegory and metaphor.

When the story ends, outwardly little has changed in Maycomb. Yet momentous change has been wrought in the hearts and minds of Scout and Jem, within members of the black community who stand to salute Atticus as he leaves the courtroom, and possibly within the silent white citizenry.

Likewise, "To Kill a Mockingbird" remains in the literary and cinematic canons because it broadens our sensibilities and sympathies. Few works of art, popular or otherwise, genuinely do that. Rather than lament their scarcity in recent years, perhaps we should interpret it positively, as a sign of progress in our collective morality.

# BISHOP

**(From 2)**

To bring about this renewal of faith, which must be a priority for the entire Church, our Holy Father is asking all faith leaders, especially Bishops, priests, women religious, deacons, all pastoral leaders, to be involved in a New Evangelization led by the Holy Spirit, who is the true source and power of evangelization in the Church. The Year of Faith and New Evangelization coincides with the 50th anniversary of the opening of the Second Vatican Council, and the 20th promulgation of the Catechism of the Catholic.

To help all of us in the USA to be more in touch with the great power and force of the Holy Spirit, the United States Catholic Bishops have approved a document on the New Evangelization entitled, "Disciples Called to Witness." The Committee on Evangelization of the U.S. Bishops has developed this document, the New Evangelization, which provides an overview of the theological foundations of the New Evangelization, and stresses the importance of personal conversion and offers ideas on how to create a "culture of witness." The document is intended to be a foundational resource to assist diocesan and parish evangelizations, which brings us into a closer, intimate union of love with the One who is at the center of our faith life, Jesus Christ. The New Evangelization is an opportunity to re-propose the Catholic faith, and to stress the importance of a personal relationship with Jesus Christ even to those who may have heard the Gospel proclaimed before and have lost the living sense of faith.

Living and participating in the New Evangelization, will help people to be re-engaged in a deeper relationship with Jesus Christ, to be more deeply committed to the Church, and its mission of service in the world. Specifically, the New Evangelization in light of the major goals of the Church in America will a) deepen knowledge of faith and increase sacramental practice; b) strengthen Christian witness for the life and dignity of the human person; c) affirm and protect religious liberty; and d) protect and support marriage and family life.

As we celebrate the Year of Faith, the New Evangelization, and the 50th anniversary of Vatican II, I have asked the Sisters who lead our Religious Education and Formation program, along with the Chairman of the Liturgy Commission, and the Director of our Retreat Center, to put together a focus group with membership from the three Deaneries, spelling out how we can draw new inspiration and pastoral approaches from the statement of our Holy Father on the Year of Faith, and the Bishops document, "Disciples called to be Witness," for the number one ministry of the Diocese—Marriage and Family Life—the number one pastoral principle being respect for all of human life, especially the unborn. So, we are not establishing a new program at this time for the Diocese, but rather using the spirit and pastoral approaches of the Year of Faith, the New Evangelization and the 50th anniversary of Vatican II to strengthen the good ministries of our Diocese in which all need to be involved. The focus group will pass on to the Bishop and the Presbyteral Council these pastoral approaches, so that we will all be working together on the same goal.

In the Year of Faith, I ask that the inspiration and direction that comes from the focus group be shared with all of our priests, deacons, diocesan and parish staffs, and invite all the people of our Diocese to use these resources as a way of being renewed in our beautiful Catholic faith, with Christ at the center, and inspired with the love and fire of the Holy Spirit. The model of our faith response should be the humble and open spirit of our Blessed Mother, who surrendered herself totally to God's will so that the word of God would take flesh in her womb – "Behold, I am the handmaid of the Lord. May it be done to me according to your word."

# DROUGHT

**(From 11)**

ers of St. Boniface Parish compared the current drought to one in 1988. The region is 10 inches or more below normal rainfall for the year. What rain comes now may already be too late for some corn crops but would be greatly benefit soybeans.

As of early July, about 60 percent of U.S. corn acreage was experiencing moderate to extreme drought, up from 49 percent a week earlier, according to the U.S. Department of Agriculture.

"This (drought) is one of those events that supposedly comes along once in a lifetime," said Klein, whose two sons also farm. "I've seen four," he added, though Klein claimed the fields around St. Boniface Church often seem to get rains that may miss other areas.

Farming brothers Bernie and Greg Magsamen, who served as ushers for the centennial celebration, were among those involved in restoring and painting a century-old bell and building its new brick housing. The refurbished bell, taken down three years ago, was named St. Isidore after the patron saint of farmers by a vote of parishioners.

"We're pretty proud of our little country church," Greg told The Catholic Post, newspaper of the Peoria Diocese.

His brother kept an eye on the sky, hoping for what he called "a million-dollar rain" and acknowledging there is little that a farmer can do without needed moisture.

"We're at the mercy of the Lord," said Bernie.

The rain did come down near the end of the afternoon, but the scattered showers totaled just one-tenth of an inch; areas north of St. Boniface received up to an inch.

But as St. Boniface celebrates its history, the parish must also "be ready for God to amaze us" in the future through the power of his grace, said Peoria Bishop Daniel R. Jenky.

"Let us thank God for everything that has brought us to this moment," said the bishop, "and be open to surprises God may have in store."

# DALY

**(From 17)**

John Courtney Murray, an American Jesuit. Murray's idea of religious liberty was a change in policy for the church.

"Dignitatis Humanae" was the last document promulgated by Vatican II before it adjourned. It almost did not get adopted because of bitter opposition by ecclesiastical conservatives such as Archbishop Marcel Lefebvre, who left the church largely over his disagreement on religious liberty.

An honest reading of history teaches us the importance of religious liberty to humanity. An honest reading of church history teaches us to be a humble in our lecturing others on religious liberty.

# OSBORNE

**(From 15)**

and 70 percent noticed physical fights. According to one survey director, "Kids talk about this venue as the worst part of their day."

It doesn't have to be that way. It's time to end the era of the school bus as torture chamber.

How do you change the tradition of school-bus bullying when anti-bullying legislation, programs and efforts have not yet reached the school bus, where adult supervision is minimal?

Teens should know that, in these cases, the actions of the bystanders often make all the difference. Staying silent gives bullies opportunity to rule the roost, creating approval of the bully's actions by default. This is what is called a "mob mentality," says psychologist Tamara Avant of South University Savannah. Mob mentality makes it easier for bystanders to stay silent, she writes.

Speaking up when bullying is taking place breaks that spell, says the Anti-Defamation League, which recommends a "zero indifference" policy for students who see or experience bullying. Just one voice reacting immediately and telling bullies their behavior is unacceptable can break the chokehold a bully has over the insular bus environment and gather support for the victim.

If you're too scared to speak up on the bus, don't keep the experience to yourself. Tell the school administrators about what is going on and what you've witnessed. School bus drivers are not always trained to deal with bullying. A bystander is sometimes the only one who can let administrators know there is something seriously wrong on a particular bus route.

In some school districts, your voice may be the only one standing between a victim and an abuser.

What happened to Karen Klein was abhorrent. But it's also a clarion call for teens and the parents and school districts that are supposed to support them. It's a call to band together against the bullies that can make riding the bus such a traumatic experience.

You can make a difference. All you have to do is speak up.

# PRATT

**(From 8)**

"You don't have time to talk because you're conserving your energy. You reflect on your whole life," he said. "It's definitely worth it for people who are looking for something challenging. And, it doesn't have to be Everest. A retreat, a pilgrimage, something that allows you to reflect and keeps you grounded."

Advance preparation, reliance on God to overcome fear, willingness to endure hardship to achieve a goal, cultivation of a strong, inner spirituality, these aspects of Chung's journey resonate with those of us who face other, no-less-significant mountains. His willingness to share his story reminds us that our experiences can be an inspiration for others.

View Damian Chung's Mount Everest base camp video log at: http://vimeo.com/41086586

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The West Texas Angelus
Official Newspaper of the
Diocese of San Angelo, Texas
POSTMASTER: Send all address changes to:
WEST TEXAS ANGELUS
P.O. Box 1829
SAN ANGELO, TX 76902-1829

**Bishop Michael D. Pfeifer, OMI**
*Publisher*

**Jimmy Patterson**
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*Editor*

Member
*Catholic News Service*
*Catholic Press Association*
*Texas Catholic News*

Published the first Monday following the 1st Saturday of each month and delivered to all registered parishioners in the San Angelo Diocese.

Subscription rate for all others:
$10 per year

THIRD CLASS POSTAGE PAID
AT SAN ANGELO, TEXAS

Printed by the
San Angelo Standard Times
A Scripps-Howard Company

**Submissions:**
Story suggestions, calendar items, parish briefs and all other submissions should be emailed to JimmyLeePatterson@gmail.com.
**COPY, PHOTO DEADLINE:**
Third Friday of every month.

Photos should be in jpeg format.

Letters to the editor are welcome, and should be emailed to JimmyLeePatterson@gmail.com. Letters to the editor are printed at the discretion of the editor and identities of the writer are subject to verification. Please include name, address and phone number when submitting letters.

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# Dioce-Scenes

## Steubenville West

Steubenville West, held last month in Arizona, was the best opportunity around for youth to experience a closer relationship with God. It was a weekend where youth and adults alike could feel the electricity and excitement of the Holy Spirit as soon as the group arrived. Sixty-five parishes from the Southwest experienced inspiring music (a sort of rock concert for Jesus), challenging talks and powerful liturgies. This was my ninth Steubenville conference. The youth who attended came with an excitement and enthusiasm for the Catholic faith that may stay with them forever.

I will admit, the chaperones and youth ministers come home with the same excitement and enthusiasm for the faith the kids have. Steubenville West and all the other 18 Steubenville conferences located all over the country definitely answer Blessed John Paul II's call for the "New Evangelization." (Submitted by Deacon Steven Zimmerman)

## San Angelo

On July 9, the Holy Angels Special Events Cooking Facility in San Angelo became the 15th site in the San Angelo area to offer lunches to children under the auspices of the Tom Green County & Texas Hunger Initiative's "Kids Eat Free" program. "Kids Eat Free" was established to feed lunches to school-aged children during the seven weeks between the end of the local school district's summer session, during which lunches were served, and the beginning of the new school year. When" Kids Eat Free" program coordinator Mary Herbert came to us in June 2011, 15 religious and social organizations including St Margaret's and St Therese, were actively involved in the program; however, there was no feeding site in the neighborhood surrounding the participating schools. Holy Angels filled that void. Once the Pastoral Council made the decision to participate, Parish Life co-chairs Stephanie Socha and Darlene Good put it into action. The Holy Angels Knights' Council 12008, Festival Sausage Committee, Small Christian Community groups, Community Enrichment Services, Holy Angels Ladies Organization and Catholic Daughters committed members one day a week for seven weeks. On July 9, the all the planning and worrying paid off when 15 parish volunteers fed 34 children and 5 adults. In the first five days of our participation in "Kids Eat Free," some 60 parish volunteers prepared and served 255 meals to local children and adults who came to the door. As co-chair Stephanie Socha wrote when reporting on the results of our first week, "The love of Jesus was seen and felt by all who came." Pictured: Four of the many groups that helped with the program. (Submitted by Lori Hines)

## Abilene

**Holy Family Youth Serves in Gallup, NM**

Driving through the mountains of New Mexico was a different experience for some, but none were prepared for what was to happen in the coming week. Twenty-four teens and adults traveled to Gallup, NM, to serve Christ through the Young Neighbors in Action Program, which facilitates a weeklong service retreat for 9th-12th grade students. We were joined by other youth from Arizona and Wisconsin. Throughout the week, we learned not only about the community that we were serving, but also about the Church's position on social justice, which was taught during the evenings.

YNIA sponsored many worksites, but Holy Family Youth was split up into two groups. Half worked with the Little Sisters of the Poor, an order of sisters whose main focus is on charity. After re-striping their parking lot, trimming back brush and picking unwanted weeds, we visited with the elderly patients that the Little Sisters cared for at their assisted living home.

The other half went to work with a local Navajo family, re-tiling a floor, scraping and painting two decks, and learning more about the Navajo culture. Together, we worked to help bring social justice to the community of Gallup while learning more about serving others in the love of Christ. (Submitted by Penny Pope)